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ABSTRACT

This publication is a collection of papers and reports on major issues in the area of multicultural teacher education--curriculum, research and development, legislation, and performance based teacher education--and descriptions of multicultural programs in existence. The first section, which deals with the issues in multicultural teacher education, presents five topics: (1) The Implications of Multicultural Education for Teacher Education; (2) Curriculum for Multicultural Teacher Education; (3) Education That is Multicultural and P/CBTE--Discussion and Recommendations for Teacher Education; (4) Research and Development in Multicultural Education; and (5) Ethnic/Cultural Diversity as Reflected in State and Federal Educational Legislation and Policies. The second section presents case studies of multicultural teacher education: (1) Development of the Multicultural Program--School of Education, University of Michigan; (2) Multicultural Education Evolvement at the University of Houston; (3) Human Relations Preparation in Teacher Education--The Wisconsin Experience; (4) Community, Home, Cultural Awareness and Language Training--A Design for Teacher Education; (5) The Cultural Awareness Center at the University of New Mexico; and (6) Multicultural Education Training for Teachers. The appendixes contain selected multicultural resources, notes about the contributors, and a listing of the National Advisory Council and Commission on Multicultural Education. (MM)

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Pluralism and the American Teacher

Issues and Case Studies

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2

PLURALISM AND THE AMERICAN TEACHER
Issues and Case Studies

Edited By
Frank H. Klassen
Donna M. Gollnick

ETHNIC HERITAGE CENTER FOR
TEACHER EDUCATION
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4

FOREWORD

Should the historical momentum in the United States toward cultural homegeneity be maintained or should the goal be shifted toward cultural diversity? Multiculturalism answers the question by emphasizing the need to preserve and to strengthen cultural differences and by rejecting the ideal of the school as a "melting pot" to achieve cultural sameness.

AACTE's publication, *No One Model American*, projects an ideal society as one which is characterized by cultural unity with diversity. The writers of that publication found undesirable the goal of a monocultural society populated by standardized human beings. The writers view continued movement toward monoculturalism as one which inevitably will dry up the well-spring of diversity which has so enriched the nation. Cultural differences are viewed as desirable and positive aspects of society reality.

Pluralism and the American Teacher: Issues and Case Studies is based upon the value premise expressed in *No One Model American*, addressing itself directly to multiculturalism in teacher education. Beginning with a consideration of implications of multicultural education for teacher education in Part I, this publication, in Part II presents alternative curricular approaches which should be considered by teacher education institutions. *Pluralism and the American Teacher* represents another step in the translation of a redefined ideal into a practical reality in the classroom. However, if multicultural education is to become a reality, many more steps will have to be taken. Value premises of teachers will have to reflect multicultural ideals; multicultural curricular materials will have to be developed; interactions in classrooms will have to reflect respect for cultural differences; and classroom activities will have to be designed and implemented which will nourish such differences. Multicultural education will not result from the addition of a single or a few "multicultural" courses which are added to a curriculum. Just as the entire institution of schooling was aimed at the elimination of diversity, so must the entire institution of schooling now be directed toward respecting and preserving cultural differences within the school setting.

The Leadership Training Institute, "Multicultural Education in Teacher Education" has stimulated a variety of perspectives about multiculturalism in this publication. It is hoped that the national effort

in seeking to preserve unity with diversity will continue to be stimulated by similar efforts. The future of our society will reflect the resolution of the tensions between the continued drive toward monoculturalism on the one hand and the effort to maintain cultural diversity on the other.

Carl J. Dolce
Dean, School of Education
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PREFACE

In recent years, there has evolved an increasing interest in multicultural education at all educational levels. By 1975, at least twenty states had legislation regarding multicultural, bilingual and/or ethnic studies programs for elementary and secondary school programs. At least seven states required specific training in multicultural education to be eligible for teacher certification. This required training varied from a knowledge base about the role and contributions of ethnic groups to training in intergroup relations to structured experiences in settings culturally different from that of the preservice teacher.

Too often, however, the preservice curriculum provides neither a knowledge base about the cultural diversity of our nation nor cross-cultural experiences for the preservice teacher. And yet many of these teacher candidates will teach students from cultural backgrounds that differ greatly from their own. Both teachers and students in such situations are thus at a great disadvantage and a disservice is provided to both students and the community. In addition to the social injustice that such a gap creates, the persistence of monocultural values as the determinant of educational policy severely dilutes the quality of intellectual endeavor within American education and serves to stunt the psychological growth of all who pass through the system.

Present educational inconsistencies are often caused by the educator's distorted perception about the cultural differences of students. This state of affairs would seem to demand that educators be trained to work in multicultural settings and to transmit multicultural content to *ALL* students regardless of their cultural background. A multicultural teacher education program would include components for training educators to (a) recognize, accept, and value the cultural differences prevalent in our nation, (b) to search for historical truths and to encourage their students to do likewise, and (c) use skills for intergroup relations effectively. It would dictate that *all subjects* be taught from several cultural perspectives with the Anglo-American perspective being one of those groups rather than the dominant, superior group. AACTE's statement, *No One Model American* states the need for teacher education institutions to actively initiate programs for preparing teachers to teach in a multicultural model:

> Colleges and universities engaged in the preparation of teachers have a central role in the positive development of our culturally pluralistic

society. If cultural pluralism is to become an intergral part of the educational process, teachers and personnel must be prepared in an environment where the commitment to multicultural education is evident. Evidence of this commitment includes such factors as a faculty and staff of multiethnic and multiracial character, a student body that is representative of the culturally diverse nature of the community being served, and a culturally pluralistic curriculum that accurately represents the diverse multicultural nature of American society.

Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for prospective teachers.

During the last decade AACTE has been involved in examining the need for multicultural teacher education and bringing this need to the attention of the teacher education community. Their most recent effort in this area was the establishment of the Ethnic Heritage Center for Teacher Education in July, 1975. The initial support for the Center's activities was provided by federal funds from Title IX of the Elementary and Secondary Education Act, the Ethnic Heritage Studies Program.

The Center continues to provide a national focus for the development of policies, activities, and programs that will enable teachers to function more effectively in multicultural settings. The Center also houses a clearinghouse of multicultural and ethnic studies resources for teacher education. This publication and another, *Multicultural Education and Ethnic Studies in the United States: An Analysis and Annotated Bibliography of Selected Documents in ERIC*, have been prepared by the Center's staff.

This publication is a collection of the papers and reports prepared for the Leadership Training Institute, "Multicultural Education in Teacher Education," sponsored by the Ethnic Heritage Center, April 28-30, 1976, in Washington, D.C. Eleven persons were commissioned to prepare papers and to serve as consultants during the institute. Dr. James A. Banks presented his paper as the keynote address for the institute. Four individuals prepared papers on topics that had been identified as major issues in the area of multicultural teacher education—curriculum, research and development, legislation, and P/CBTE. Six other consultants prepared papers describing the multicultural programs in which they were involved.

The objectives for this institute were threefold:

(1) To assist participants in learning more about the multicultural education concept—its nature, promise, and problems for teacher education,

(2) To assist participants in examining, designing, and implementing multicultural programs for their institutions, and

(3) To develop strategy/tactic plans for the implementation of multicultural education in teacher education.

Participants at the institute were encouraged to discuss the issues presented by the consultants and to develop strategy/tactic plans for the implementation of multicultural education in their own institutions.

Sincere thanks is given to the following persons who served as chairpersons during the Leadership Training Institute: Donald Thomas of American University, Carl J. Dolce of North Carolina State University, Patricia Locke of the Western Interstate Commission on Higher Education, Richard James of Morgan State University, and Willie Sanchez of the University of New Mexico. Thanks is also extended to H. Ned Seelye, director of bilingual education, Illinois State Department of Education, for his address at the final meeting of the Institute.

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TABLE OF CONTENTS

iii Foreword
Carl J. Dolce

v Preface
Frank H. Klassen and Donna M. Gollnick

Part I Issues in Multicultural Teacher Education

1 The Implications of Multicultural Education for Teacher Education
James A. Banks

31 Curriculum for Multicultural Teacher Education
Geneva Gay

63 Education That Is Multicultural and P/CBTE: Discussion and Recommendations for Teacher Education
Carl A. Grant

81 Research and Development in Multicultural Education
Harry N. Rivlin

115 Ethnic/Cultural Diversity as Reflected in State and Federal Educational Legislation and Policies
Raymond H. Giles and Donna M. Gollnick

Part II Case Studies of Multicultural Teacher Education

163 Development of the Multicultural Program: School of Education, University of Michigan
Gwendolyn Calvert Baker

171 Multicultural Education Evolvement at the University of Houston: A Case Study
Hansom Prentice Baptiste, Jr.

185 Human Relations Preparation in Teacher Education: The Wisconsin Experience
Jacqueline W. Johnson

205 Community, Home, Cultural Awareness and Language Training: A Design for Teacher Education
Manuel Reyes Mazon

217 Case Study: The Cultural Awareness Center at the University of New Mexico
Ernest Gurule

227 Case Study: Multicultural Education Training for Teachers
Nancy Baker Jones, Al L. King, Charles I. Rankin, Ronald S. Wilson, Constance A. Earhart, Juan Alberto Rodriguez, and Delores Perry

Appendices

241 Selected Multicultural Resources

247 The Contributors

251 The National Advisory Council and Commission on Multicultural Education

PART I

ISSUES IN MULTICULTURAL TEACHER EDUCATION

James A. Banks
Geneva Gay
Carl A. Grant
Harry N. Rivlin
Raymond H. Giles and Donna M. Gollnick

CHAPTER 1

THE IMPLICATIONS OF MULTICULTURAL EDUCATION FOR TEACHER EDUCATION

James A. Banks

Teacher education in the United States, like the American common school curriculum, has historically been Anglo-Centric and dominated by the pervasive assimilationist forces in American society. A major goal of the common school was to help immigrant and ethnic group youths to acquire the cultural characteristics and values of Anglo-Americans. The goals of the common school reflected those of the larger society. Teacher education institutions reinforced dominant societal goals and ideologies and socialized teachers so that they would become effective agents of the assimilationist ideology.[1] This ideology maintains that ethnicity is "un-American" and that ethnic and primordial attachments are dysfunctional within a modernized nation state.

The ethnic revitalization movements which emerged in the 1960s were destined to have a profound impact on modernized nations throughout the world, the common schools, and on teacher education in the United States. These movements caused many teacher educators to reassess their assimilationist policies and to examine alternative theories and ideologies related to ethnic pluralism in America. Increasingly, teacher educators are beginning to realize the importance of ethnicity in the socialization of many individuals within American society and are becoming aware of the ways in which the ethnic characteristics of individuals and groups are often used to deny them equal educational opportunities.[2] Because of the cogent role of ethnicity in American life, teachers should be able to relate positively to students from diverse ethnic groups and to function effectively within educational environments which reflect ethnic pluralism.

The study of ethnicity is gaining increasing legitimacy within the social science community, the schools, and within teacher education institutions.[3] However, many of the programs and practices related to ethnic pluralism that have emerged in recent years are confused, contradictory, and inconsistent with current theory and research in the behavioral sciences. The wide range of educational concepts which have recently emerged to describe the diverse programs and practices related to pluralism reflect the widespread confusion over goals and strategies.

This paper is designed to clarify the various concepts related to multicultural education and ethnic pluralism and to identify and describe the major components needed in teacher education programs to help teachers acquire the attitudes, knowledge, and skills needed to function effectively in multiethnic educational environments.[4] Teacher education programs should help teachers to acquire.[5] (a) more democratic attitudes and values, (b) a clarified philosophical position related to pluralism, (c) a process conceptualization of ethnic studies, (d) the ability to view society from diverse ethnic perspectives, and (e) knowledge of the emerging stages of ethnicity and their curricular and teaching implications.

PLURALISM AND EDUCATIONAL CONCEPTS: A CLARIFICATION

Concept clarification within this area is sorely needed so that objectives can be more clearly delineated and strategies for attaining them more appropriately designed. Concepts such as multicultural education, ethnic studies, cultural pluralism, and ethnic pluralism are often used interchangeably or to convey different but highly ambiguous meanings. Concepts are exceedingly important. They influence our questions, research methods, findings, programs, and evaluation strategies. Multicultural education and multiethnic education, for example, have different programmatic and policy implications.

It is necessary to define and delineate the boundaries of multicultural education and related concepts and to suggest their different programmatic and policy implications. This conceptual analysis will hopefully help teacher educators to better clarify, specify, and evaluate their goals and programs related to ethnicity and pluralism in American society.

Multicultural Education

Of the concepts which are currently in vogue, multicultural education, or multiculturalism, is one of the most frequently used. Its usage varies widely in educational literature.[6] Sometimes it is used synonymously with ethnic studies; at other times it is used to describe multiethnic education. It is necessary to discuss the meaning of culture in order to describe what multicultural education theoretically suggests since culture is the root of multicultural.

Anthropological literature is replete with definitions of culture. In a comprehensive study of culture, Kroeber and Kluckholn report over 160 definitions of the concept. However, culture does have some agreed upon meanings. Wallis offers a useful definition:

> Culture is the life of a people as typified in contacts, institutions, and equipment. . . .[It]. . . .means all these things, institutions, material objects, typical reactions to situations, which characterize a people and distinguish them from other people.[7]

Thus, culture consists of the behavior patterns, symbols, institutions, values and other human made components of society. It is the unique

achievement of a human group which distinguishes it from other human groups. While cultures are in many ways similar, a particular culture constitutes a unique whole.

Culture is a generic concept with wide boundaries. Thus, we can describe the United States culture as well as the various subcultures which constitute it, such as the Southern culture, the Bohemian culture, the youth culture, the culture of the intellectual community, and the female culture. These subcultures share many elements with the general American culture, but are in many ways unique. An individual may be a legitimate member of several subcultures at the same time. Thus, an individual may be Southern, a Bohemian, and a member of the intellectual community.

Anthropologically, multicultural education suggests a type of education which is, in some form or fashion, concerned with all cultural groups within a society.[8] However, such a broad and inclusive conceptualization of multicultural education may not facilitiate the attainment of the goals which advocates of multicultural education envision. While concepts should be theoretically valid, they should also facilitate the attainment of the goals which practicing professionals have identified. Policy considerations suggest that we limit the boundaries of multicultural education at least to the extent that the *focus* of multicultural education will be on those groups which are victims of discrimination because of their unique cultural characteristics.[9] Within a multicultural education program conceptualized in this more limited way, the focus would still be on a broad range of cultural groups, such as the culture of females, the Black culture, the Amish culture, and the cultures of regional groups such as White Southerns and Applachian Whites. However, multicultural education would focus on groups which experience discrimination in American society and would be based on the assumption that concepts such as prejudice, discrimination, identity conflicts, and alienation are common to these diverse cultural groups. The experiences of these groups would be highlighted and compared. The total educational environment would be reformed so that it would promote a respect for a wide range of cultural groups.

A generic focus within a teacher education reform effort such as multicultural education can make a substantial contribution to the liberal education of teachers. However, teacher education should go beyond the level of generic multicultural education and focus on the unique problems which women, Blacks, youths, and other cultural groups experience in American society. Many of the problems which these groups have are unique, such as racism and sexism, and require specialized analyses and strategies. We cannot assume, for example, that factors which help to reduce racism will necessarily reduce sexism. The converse is also true. Teacher educators should implement multiethnic education to complement and strengthen generic multicultural education. These concepts are related and complimentary but are not interchangeable.

Multiethnic Education

An ethnic group is a cultural group with several distinguishing characteristics. Thus, multiethnic education is a specific form of multicultural education. There are many definitions of an ethnic group but none on which there is complete agreement by social scientists. However, we may define an ethnic group as a group which shares a common ancestry, culture, history, tradition, sense of peoplehood, and which is a political and economic interest group. An ethnic group is also an involuntary group, although individual identification with the group may be optional.[10] This definition suggests that groups such as Polish-Americans, Irish-Americans, and Anglo-Americans are ethnic groups. Afro-Americans and Jewish Americans are ethnic minority groups, a specific type of ethnic group. Members of an ethnic minority group have unique physical and/or cultural characteristics which enable members of other groups to easily identify its members, usually for the purposes of discrimination.[11]

Multiethnic education is concerned with modifying the total educational environment so that it is more reflective of the ethnic diversity within American society. This includes not only the study of ethnic cultures and experiences but making institutional changes within the educational setting so that students from diverse ethnic groups have equal educational opportunities and the institution promotes and encourages the concept of ethnic diversity.

Since multiethnic education is a generic concept which implies systemic reform, teacher education institutions that wish to become multiethnic must undertake an institutional analysis to determine the extent to which they are monoethnic and Anglo-Centric, and take appropriate steps to create and sustain a multiethnic educational environment. The ethnic composition of the staff, attitudes, power relationships, the types of materials used, and student teaching assignments are some of the variables which reflect ethnic diversity within a multiethnic educational institution.

Ethnic Studies

Of the concepts which I have discussed, ethnic studies, under various labels, has probably experienced the most vigorous and sustained development in the nation's schools, colleges, and universities.[12] Ethnic studies may be defined as the scientific and humanistic study of the histories, cultures, and experiences of the ethnic groups within a society. It includes but is not limited to a study of ethnic minority groups, such as Afro-Americans, Asian-Americans, and Jewish-Americans. Ethnic studies refers primarily to the objectives, methods, and materials which make up the courses of study within educational institutions. Thus the boundaries of ethnic studies are more limited than either multicultural or multiethnic education. It constitutes only one essential component of multiethnic education.

The concept of ethnic studies suggests that a wide variety of ethnic groups are studied within a comparative framework.[13] Students are

helped to develop concepts, generalizations, and theories which they can use to better understand a wide range of human behavior. Modernized ethnic studies programs are not only comparative and conceptual but are interdisciplinary and cut across subject matter lines. Thus, within a globally conceptualized ethnic studies program, teachers and professors of the humanities, the communication arts, and the sciences incorporate ethnic content into the curriculum when it is appropriate and feasible to do so. In this type of ethnic studies program, ethnic content is not reserved for special days, occasions, or courses.

Figure 1 summarizes the focuses, objectives, and strategies of multicultural education, multiethnic education, and ethnic studies. Figure 2 illustrates how these concepts are related. Efforts to implement each of these concepts should be a major part of reform in teacher education. However, the complex and myriad variables involved in a holistic conceptualization of generic multicultural education is too extensive to be adequately explored within one paper. Consequently, I will focus on one essential and integral component of multicultural education, multiethnic education. I have chosen to focus on multiethnic education because many educators who use multicultural education actually mean multiethnic education, because of the high priority that multiethnic education deserves in teacher education programs, and because the research and theory related to multiethnic education is far more developed than research and theory on generic multicultural education.[14]

DEMOCRATIC ATTITUDES AND VALUES

Teacher education programs should help teachers to clarify their attitudes and perceptions of ethnic and racial groups, to relate positively to different ethnic and social class groups, and to reduce their levels of ethnic, racial, and social class prejudice. Research suggests that teachers, next to parents, are the most significant others in students' lives, and that classroom teachers play an important role in the formation of students' attitudes and self-perceptions. A study by Davidson and Lang indicates that the assessment that students make of themselves is related to the assessment significant people make of them.[15] The study demonstrated that children's self-appraisals are significantly related to their perceptions of their teacher's feelings. In both subtle and overt ways, teachers influence their students' racial feelings and self-perceptions.

A number of researchers have investigated the attitudes and perceptions which teachers have of ethnic and racial groups and the effects of their attitudes on students' self-concepts, attitudes, perceptions, and behavior. This research suggests that many teachers have prejudicial attitudes and perceptions of racial and lower socioeconomic groups and that these prejudicial attitudes influence their verbal and nonverbal interactions with students as well as student behavior and attitudes.

Some researchers have suggested that the race of the teacher is a significant variable in determining his/her relationship with students.

Program and Practice	Focus	Objectives	Strategies
Multicultural Education	Cultural groups which experience prejudice and discrimination in the United States.	To help reduce discrimination against stigmatized cultural groups and to provide them equal educational opportunities. To present all students with cultural alternatives	Creating an institutional atmosphere which has positive institutional norms toward victimized cultural groups in the United States
Multiethnic Education	Ethnic groups within the United States	To help reduce discrimination against victimized ethnic groups and to provide all students equal educational opportunities. To help reduce ethnic isolation and encapsulation.	Modifying the total educational environment to make it more reflective of the ethnic diversity within American society.
Ethnic Studies	Ethnic groups within the United States	To help students develop valid concepts, generalizations, and theories about ethnic groups in the United States, to clarify their attitudes toward them, and to learn how to take action to eliminate racial and ethnic problems within American society. To help students develop ethnic literacy.	Modifying course objectives, teaching strategies, materials, and evaluation strategies so that they include content and information about ethnic groups in the United States.

FIGURE 1—PROGRAMS AND PRACTICES RELATED TO PLURALISM IN AMERICAN EDUCATION

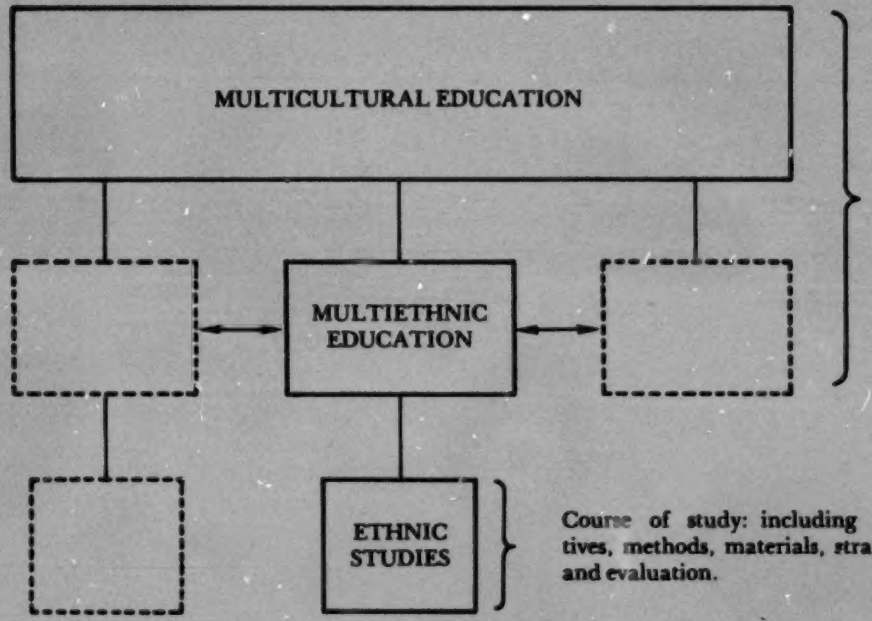
MULTICULTURAL EDUCATION
MULTIETHNIC EDUCATION
ETHNIC STUDIES
Total educational environment, including, policies, interactions, curriculum, testing program, extra-curricular activities, composition of staff, assignment of student teachers and institutional norms.
Course of study: including objectives, methods, materials, strategies, and evaluation.

FIGURE 2—THE RELATIONSHIP BETWEEN MULTICULTURAL EDUCATION, MULTIETHNIC EDUCATION AND ETHNIC STUDIES

Gottlieb found that the White teachers in his sample disliked teaching inner-city Black students more than the Black teachers.[16] The White teachers more frequently described Black children as talkative, lazy, fun-loving, high-strung, and rebellious. Black teachers more frequently described them as fun-loving, happy, cooperative, energetic, and ambitious. Half of the White teachers in a study conducted by Clark felt that Black students were innately inferior to Whites and were unable to learn in school.[17] They believed that inner-city Black schools should become custodial institutions and not remain educational institutions.

Other research suggests that the race of the teacher is not an important variable which affects his/her attitudes and patterns of interactions with racial minorities and low income students. This research indicates that teachers tend to have prejudicial attitudes toward poor and minority children regardless of their racial and ethnic group membership. After an extensive study of Mexican American education, Carter concluded that:

> Spanish-surname teachers generally subscribe to the view of Anglo teachers. Even the racist position finds a few adherents who assume that the degree of Indian blood in an individual influences his intellectual capacity. Mexican American and Anglo teachers appear to be equally effective or ineffective with Mexican American children.[18]

Kleinfeld, in a study of teachers of Athabascan Indian and Eskimo students, concluded that the teacher's instructional style rather than his/her ethnic-group membership distinguished effective from non-effective teachers of Indian and Eskimo youths.[19] She writes:

> Two central characteristics seem to distinguish effective teachers from ineffective teachers. The first and most important characteristic is the effective teacher's ability to create a climate of emotional warmth that dissipates students' fears in the classroom and fulfills their expectations of highly personalized relationships. The second characteristic is the teacher's ability to resolve his own ambivalent feelings about the legitimacy of his educational goals and express his concern for the village students, not by passive sympathy, but by demanding a high quality of academic work.[20]

Rist investigated the grouping practices and interaction patterns within an all-Black class during its kindergarten, first- and second-grade years.[21] All of the teachers and administrators in the school studied were Black. This study also suggests that the race of the teacher is not an important variable in determining his/her attitudes and interactions with minority and lower class students. In this study, the kindergarten teacher "placed the children in reading groups which reflected the social class composition of the class. . . .[T]hese groups persisted throughout the first several years of elementary school."[22] Rist concluded that a caste system existed within the classroom which reinforced and perpetuated the class system of the larger society. The Black teachers in the Rist study had apparently internalized dominant societal attitudes toward lower socioeconomic individuals and reinforced them in the classroom.

A monograph in the Mexican American Education Study series indicates that teacher interactions with Mexican American and Anglo students exemplify an Anglo bias.[25] The six categories in which the disparities were statistically significant were praising or encouraging, acceptance or use of student ideas, questioning, positive teacher response, all noncriticizing teacher talk, and all student speaking.[26] The monograph also indicates that Mexican American students speak significantly less in class than Anglo students. The report states:

> The total picture of classroom interaction patterns. . .is that of a teaching process which is failing to involve the Mexican American student to the same extent as the Anglo pupil, both in terms of quantity and quality of interaction. Teachers speak less often, and less favorably, to Mexican Americans than to Anglos. At the same time, Chicano pupils generally speak out less in class than do Anglo pupils. In view of the central importance of interaction to learning, it is evident that Chicano pupils are not receiving the same quality of education in the classroom as Anglo pupils.[25]

Gay found that both Black and White teachers interact differently with Black and White students in desegregated social studies classrooms.[26] Teachers were more positive, encouraging and reinforcing toward White students. White students also received more opportunities to participate in substantive academic interactions with teachers. Black pupils' verbal interactions with teachers were primarily non-academic, procedural, critical, and non-encouraging.

Parsons, in an important study, found that a school he examined within a Mexican American community reinforced the dominant societal attitudes and perceptions of Mexican Americans and perpetuated the social class stratifications which existed among Anglos and Mexican Americans.[27] Parsons concluded that the teachers were the primary socialization agents in the school which reinforced and perpetuated social class and ethnic stratification. He quotes one teacher who explains why she put an Anglo boy in charge of a small group of Mexican American boys:

> . . .I think Johnny needs to learn how to set a good example and how to lead others. His father owns one of the big farms in the area and Johnny has to learn how to lead the Mexicans. One day he will be helping his father and he will have to know how to handle Mexicans. I try to help him whenever I can.[28]

The studies reviewed above suggest that many teachers have internalized the dominant societal attitudes and values toward minority and lower socioeconomic groups and that they often reinforce these attitudes and values in the classroom. The extent to which the race of the teacher is a significant variable in determining his/her relationship with students seems unclear. However, a number of careful studies, including those by Kleinfeld, Rist, and Gay, indicate that teachers, regardless of their racial or ethnic-group membership, tend to internalize and perpetuate dominant societal values and attitudes toward racial and social class groups. This research suggests that teachers must acquire more

democratic attitudes and values before schools can practice racial and social class democracy.

Research on Changing Teachers' Racial Attitudes

While researchers have amply documented the non-democratic attitudes and interactions which teachers frequently have with minority and low income students, a paucity of work has been done on effective techniques which can be used to change teachers' racial attitudes and behavior. Smith concluded that the racial attitudes of adults can be significantly modified in a positive direction by contact and involvement in minority group cultures.[29] Bogardus found that a five-week intergroup education workshop, which consisted of lectures on racial problems, research projects, and visits to community agencies, had a significantly positive effect on the participants' racial attitudes.[30]

An extensive review of the research suggests that changing the racial attitudes of adults is a cumbersome task.[31] To maximize the chances for successful intervention programs, experiences must be designed specifically to change attitudes. Courses with general or global objectives are not likely to be successful. Courses which consist primarily or exclusively of lecture presentations have little import. Diverse experiences, such as seminars, visitations, community involvement, committee work, guest speakers, films, multimedia materials, and workshops, combined with factual lectures, are more effective than any single approach. Community involvement and contact (with the appropriate norms in the social setting) are the most cogent techniques. Psychotherapy is also promising. Individuals who express moderate rather than extreme attitudes are the most likely to change. This is encouraging since most prejudiced individuals exemplify an average degree of prejudice.

A CLARIFIED PHILOSPHICAL POSITION

Teachers need to clarify their philosophical positions regarding the education of ethnic minorities and to endorse an ideology which is consistent with the structural pluralism which characterizes American society. Teacher educators should be aware of the major ideologies related to ethnic pluralism in America and able to help the teacher education student to examine his/her own philosophical position and to explore the policy and teaching implications of alternative philosophical positions. Teacher education students should be encouraged to embrace a philosophical position that will facilitate their effectiveness in multiethnic educational environments.

Two major ideologies, the cultural pluralist and the assimilationist, are evident in most theoretical discussions of ethnicity in the United States. I will describe the major assumptions and arguments of these ideologies and their limitations as guides to effective teaching.[32] I will then present an eclectic ideological position which reflects both major ideologies but avoids their extremes, and argue that this position can

best help the teacher to function effectively in an educational environment which fosters ethnic pluralism.

It is important for the reader to realize that the ideological positions that I will describe are ideal types in the Weberian sense. The view of no particular writer or theorist can be accurately described by either of the two major positions in their ideal forms. However, various views on ethnicity and pluralism can be roughly classified using a continuum which has the two ideologies, in their ideal forms, at the extreme ends.

The Cultural Pluralist Ideology

The pluralist argues that ethnicity and ethnic identities are very important in American society. The United States, according to the pluralist, is made up of competing ethnic groups, each of which champions its economic and political interests. It is extremely important, argues the pluralist, for the individual to develop a commitment to his or her ethnic group, especially if that ethnic group is "oppressed" by more powerful ethnic groups within American society. The energies and skills of each member of an ethnic group are needed to help in that group's liberation struggle. Each individual member of an ethnic group has a moral obligation to join the liberation struggle. The pluralist also assumes that an ethnic group can attain inclusion and full participation within a society only when it can bargain from a powerful position and when it has "closed ranks" within.[33]

Pluralists, because of their assumptions about the importance of the ethnic group in the lives of students, believe that the curriculum should be drastically revised so that it will reflect the cognitive styles, cultures, and aspirations of ethnic groups, especially the "visible" minorities. The pluralist argues that learning materials should be culture-specific and that the major goal of the curriculum should be to help the child to function more successfully within his or her ethnic culture. The curriculum should stress events from the points of view of specific ethnic groups and promote ethnic attachments and allegiances. It should also help students to gain the skills and commitments which will enable them to help their ethnic group to gain power and to exercise it within the larger civic culture.

The Assimilationist Ideology

The assimilationist feels that the pluralist greatly exaggerates the extent of cultural differences within American society. The assimilationist tends to see ethnicity and ethnic attachments as fleeting and temporary within an increasingly modernized world. Ethnicity, argues the assimilationist, wanes or disappears under the impact of modernization and industrialization. The assimilationist sees the modernized state as being universalistic rather than characterized by ethnic pluralism and believes that strong ethnic attachments are dysfunctional within a modernized democratic state. Ethnicity, argues the assimilationist,

promotes divisions, exhumes ethnic conflicts, and leads to the Balkanization of society.

The assimilationist believes that the best way to promote the goals of American society and to develop commitments to the ideals of American democracy is to promote the full socialization of all individuals and groups into the common civic culture. Every society, argues the assimilationist, has values, ideologies, and norms which each member of that society must develop commitments to if it is to function successfully and smoothly. In the United States, these values are embodied in the American Creed and in such documents as the United States Constitution and the Declaration of Independence. In each society there is also a set of common skills and abilities which every successful member of society should master. In our nation these include speaking and writing Standard English and learning basic reading and computational skills. The primary goal of the school, like other publicly supported institutions, should be to socialize individuals into the common culture and enable them to function more successfully within it.

A Critique of The Cultural Pluralist and The Assimilationist Ideologies

The pluralist ideology is useful because it informs us about the importance of ethnicity within our nation and the extent to which an individual's ethnic group determines his or her life chances in American society. However, the pluralist exaggerates the extent of cultural pluralism within American society and fails to give adequate attention to the fact that gross cultural, if not structural, assimilation has taken place in American society.[34] Exaggerating the extent of cultural differences between and among ethnic groups might be as detrimental to teaching as ignoring those which are real.

The assimilationist argues that the school should socialize youths into the common culture and help them to attain the skills which they need to become effective and contributing members of the nation state. It is very important for teachers to realize that most societies expect the common schools to help socialize youths so that they will become productive members of the nation state and develop strong commitments to the idealized national values. However, the assimilationist makes a number of questionable assumptions which often hinder the success of minority youths.[35] When assimilationists talk about the "common culture," most often they mean the Anglo-American culture and are ignoring the reality that the United States is made up of many different ethnic groups, each of which has some unique cultural characteristics that are integral parts of the American universalistic culture.

The Pluralist-Assimilationist Ideology

Since neither the cultural pluralist nor the assimilationist ideology can adequately guide effective teaching, teachers need to embrace an ideology which reflects both of these positions and yet avoids their

extremes. They also need to embrace an ideology which is more consistent with the realities of American society. We might call this position the *pluralist-assimilationist* ideology and imagine that it is found near the center of our continuum, which has the cultural pluralist and the assimilationist ideologies at the extreme ends (See Figure 3).

The Cultural Pluralist Ideology	The Pluralist-Assimilationist Ideology	The Assimilationist Ideology
Separatism	Open society biculturalism	Total Integration
Primordial particularistic	Universalized primordialism	Universalistic
Minority emphasis	Minorities and majorities have rights	Majoritarian emphasis
Group rights are primary	Limited rights for the group and the individual	Individual rights are primary
Common ancestry and heritage unifies	Ethnic attachments and ideology of common civic culture compete for allegiances of individuals	Ideology of the common culture unifies
Research Assumption Ethnic minority cultures in the United States are well ordered, highly structured, but different (language, values, behavior, etc.).	*Research Assumption* Ethnic minority cultures in the United States have some unique cultural characteristics. However, minority and majority groups share many cultural traits, values, and behavior styles.	*Research Assumption* Subcultural groups which have characteristics which make its members function unsuccessfully in the common culture are deprived, pathological, and lack needed functional characteristics.
Cultural difference research model	Bicultural research model	Social pathology research model and/or genetic research model
Minorities have unique learning styles	Minorities have some unique learning styles, but share many learning characteristics with other groups	Human learning styles and characteristics are universal
Curriculum Use materials and teaching styles which are culture specific. The goal of the curriculum should be to help the child to function more successfully within his or her own ethnic culture and help to liberate his or her ethnic group from oppression.	*Curriculum* The curriculum should respect the ethnicity of the child and make use of it in positive ways. The goal of the curriculum should be to help the child to learn how to function effectively within the common culture, his or her ethnic culture, and other ethnic cultures.	*Curriculum* Use materials and teaching styles which are related to the common culture. The curriculum should help the child to develop a commitment to the common civic culture and its idealized ideologies, for example, the American Creed.
Teachers Minority students need skilled teachers of their same race and ethnicity for role models, to learn more effectively, and to develop more positive self-concepts and identities.	*Teachers* Students need skilled teachers who are very knowledgeable about and sensitive to their ethnic cultures and cognitive styles.	*Teachers* A skilled teacher who is familiar with learning theories and is able to implement those theories effectively is a good teacher for any group of students, regardless of their ethnicity, race, or social class. The goal should be to train good teachers of children.

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FIGURE 3—IDEOLOGIES RELATED TO ETHNICITY AND PLURALISM IN THE UNITED STATES

The pluralist-assimilationist feels that the cultural pluralist exaggerates the importance of the ethnic group in the socialization of the individual and that the assimilationist greatly understates the role of ethnicity in modern American life. The pluralist-assimilationist assumes that while the ethnic group and the ethnic community are very important in the socialization of individuals, individuals are strongly influenced by the common culture during their early socialization, even

if they never leave the ethnic community or enclave.[36] Thus, concludes the pluralist-assimilationist, while ethnic groups have some unique cultural characteristics, all groups in America share many cultural traits.

The pluralist-assimilationist believes that the curriculum should reflect the cultures of various ethnic groups *and* the common culture. Students need to study all of these cultures in order to become effective participants and decision-makers in a modernized democratic society. The school curriculum should respect the ethnic attachments of students and make use of them in positive ways. However, the students should be given options regarding their political choices and the actions which they take regarding their ethnic attachments. The major goal of the curriculum should be to help the individual to function effectively within the common culture, his or her ethnic culture, and other ethnic cultures. The teaching implications of the cultural pluralist ideology and the assimilationist ideology are extreme and inconsistent with the goals of a modernized democratic society. The pluralist-assimilationist ideology can best guide effective teaching in multiethnic educational environments.

A PROCESS CONCEPTUALIZATION OF ETHNIC STUDIES: VIEWING SOCIETY FROM DIVERSE ETHNIC PERSPECTIVES

Teacher education programs should help teachers to acquire a conceptualization of ethnic studies which is based on novel assumptions and to acquire the skills, knowledge, and perceptions needed to implement this conceptualization of ethnic studies within the classroom. Teachers and teacher educators tend to embrace several widespread assumptions about ethnic studies which have adversely affected the development and teaching of ethnic studies in the schools, colleges and universities.[37]

One pervasive assumption embraced by many teachers is that ethnic studies deals exclusively or primarily with non-White minority groups, such as Asian-Americans, Native Americans, and Afro-Americans. A related assumption is that only students who are members of a particular ethnic minority group should study that group's history and culture. Many educators also assume that ethnic studies is essentially additive in nature and that valid ethnic studies programs can be created by leaving the curriculum essentially intact and by adding ethnic content to it. Some teachers, especially in the lower grades, believe that ethnic studies should deal primarily with those tangible elements of minority cultures which seem strange and different to themselves and to their students. Other educators view ethnic studies primarily as the celebration of ethnic holidays, such as Martin Luther King's birthday and *Cinco de Mayo*.

Each of the above assumptions about ethnic studies, while widespread, is intellectually indefensible and continues to have adverse effects on ethnic studies programs in the nation's schools, colleges and

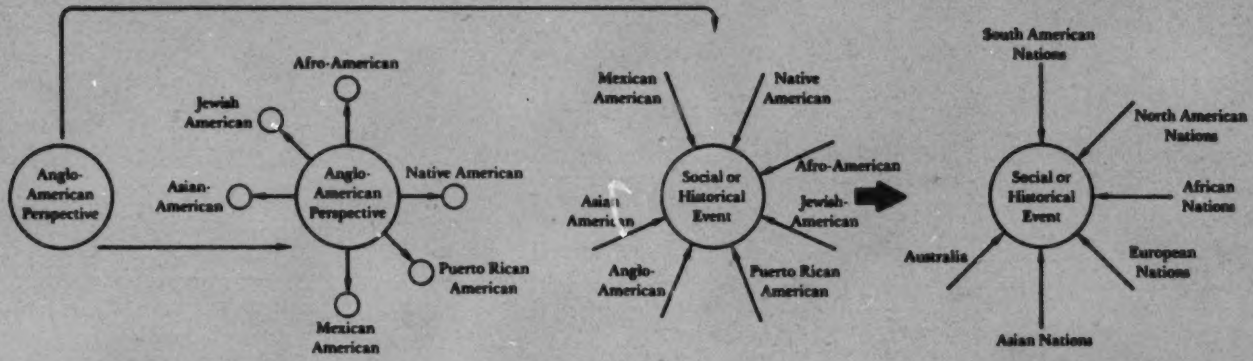
universities. Ethnic studies should not be an addition to the curriculum, limited to specialized courses, to content about ethnic minority groups, or studied only by ethnic minorities. Rather, ethnic studies should be viewed as a process of curriculum reform that will result in the creation of a new curriculum that is based on new assumptions and new perspectives, and which will help students to gain novel views of the American experience and a new conception of what it means to be American. Since the English immigrants gained control over most economic, social, and political institutions early in our national history, to *Americanize* has been interpreted to mean to *Anglicize*. Especially during the height of nativism in the late 1800s and early 1900s, the English-Americans defined *Americanization* as *Anglicization*.[28] This notion of Americanization is still widespread within our society and schools today. Thus when we think of American history and American literature we tend to think of Anglo-American history and literature written by Anglo-American authors.

Reconceptualizing American Society

Since the assumption that only that which is Anglo-American is American is so deeply ingrained in curriculum materials and in the hearts and minds of many students and teachers, we cannot significantly change the curriculum by merely adding a unit or a lesson here and there about Afro-American, Jewish-American, or Italian-American history. Rather, we need to seriously examine the conception of *American* that is perpetuated in the curriculum and the basic purposes and assumptions of the curriculum.

It is imperative that we help teachers to reconceptualize the ways in which they view and teach about American society. They should be helped to acquire the conceptual framework, skills and attitudes needed to view and teach the American experience from diverse ethnic perspectives rather than primarily or exclusively from the points of view of Anglo-American scholars and writers. Most schools and college course are currently taught primarily from Anglo-American perspectives. These types of courses and experiences are based on what I call the *Anglo-American Centric Model* or Model A (See Figure 4). Ethnic studies, as a process of curriculum reform, can and often does proceed from Model A to Model B, the *Ethnic Additive Model*. In courses and experiences based on Model B, ethnic content is an additive to the major curriculum thrust, which remains Anglo-American dominated. Many school districts, colleges, and universities that have attempted ethnic modification of the curriculum have implemented Model B types of curriculum changes. Black Studies courses, Chicano Studies courses, and special units on ethnic groups in the elementary grades are examples of Model B types of curricular experiences.

However, I am suggesting that curriculum reform proceed directly from Model A to Model C, the *Multiethnic Model*.[29] In courses and experiences based on Model C, the students study historical and social events from several ethnic points of view. Anglo-American perspectives



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Ethnic studies is conceptualized as a process of curriculum reform which can lead from a total Anglo-American perspective on our history and culture (MODEL A), to multiethnic perspectives as additives to the major curriculum thrust (MODEL B), to a completely multiethnic curriculum in which every historical and social event is viewed from the perspectives of different ethnic groups (MODEL C). In MODEL C the Anglo-American perspective is only one of several and is in no way superior or inferior to other ethnic perspectives. MODEL D, which is multinational, is the ultimate curriculum goal. In this curriculum model, students study historical and social events from multinational perspectives and points of view. Many schools that have attempted ethnic modification of the curriculum have implemented MODEL B types of programs. It is suggested here that curriculum reform move directly from MODEL A to MODEL C and ultimately to MODEL D. However, in those districts which have MODEL B types of programs, it is suggested that they move from MODEL B to MODEL C and eventually to MODEL D types of curricular organizations.

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FIGURE 4—ETHNIC STUDIES AS A PROCESS OF CURRICULUM CHANGE

are only one group of several and are in no way superior or inferior to other ethnic perspectives. I view Model D (the *Multinational Model*) types of courses and programs as the ultimate goal of curriculum reform. In this curriculum model, students study historical and social events from multinational perspectives and points of view. Since we live in a global society, teachers need to learn how to become effective citizens of the world community. This is unlikely to happen if they study historical and contemporary social events only or primarily from the perspectives of ethnic cultures within this nation.

THE EMERGING STAGES OF ETHNICITY: IMPLICATIONS FOR TEACHER EDUCATION

When planning multiethnic experiences for teachers, we tend to assume that ethnic groups are monolith and have rather homogeneous needs and characteristics. We often assume, for example, that individual members of ethnic minority groups, such as Jewish Americans and Afro-Americans, have intense feelings of ethnic identity and a strong interest in learning about the experiences and histories of their ethnic cultures. Educators also frequently assume that the self-images and academic achievement of ethnic minority youths will be enhanced if they are exposed to ethnic studies programs which focus on the heroic accomplishments and deeds of their ethnic groups and highlight the ways in which ethnic groups have been victimized by the dominant Anglo-American society.

These kinds of assumptions are highly questionable and have led to some disappointments and serious problems in ethnic studies programs and practices. In designing multiethnic experiences for teachers, and when teaching them to work with multiethnic populations, we need to take the psychological needs and characteristics of ethnic group members and their emerging and changing ethnic identities into serious consideration. Ethnic groups, such as Afro-Americans, Jewish Americans, Italian Americans, and Anglo-Americans, are not monolith but are dynamic and complex groups.

Many of our curriculum development and teacher education efforts are based on the assumption that ethnic groups are static and unchanging. However, ethnic groups are highly diverse, complex, and changing entities. Ethnic identity, like other ethnic characteristics, is also complex and changing among ethnic group members. Thus there is no one ethnic identity among Blacks that we can delineate, as social scientists have sometimes suggested, but many complex and changing identities among them.[40]

Effective teacher education programs should help pre- and inservice teachers to explore and clarify their own ethnic identities. To do this, such programs must recognize and reflect the complex ethnic identities and characteristics of the individuals within teacher education programs. Teachers should also learn how to facilitate the identity quests

among ethnic youths and help them to become effective and able participants in the common civic and social cultures.

To reflect the myriad and emerging ethnic identities among teachers and ethnic youths, we must make some attempt to identify them and to describe their curricular and teaching implications. The description of a typology which attempts to outline the basic stages of the development of ethnicity among individual members of ethnic groups follows. The typology is a preliminary ideal type construct in the Weberian sense and constitutes a set of hypotheses which are based on the existing and emerging theory and research and on the author's study of ethnic behavior. The typology is presented to stimulate research and to suggest preliminary guidelines for teaching about ethnicity in the common schools and colleges and for helping teachers to function effectively at increasingly higher stages of ethnicity.

THE EMERGING STAGES OF ETHNICITY: A PRELIMINARY TYPOLOGY

Stage 1: Ethnic Psychological Captivity

During this stage the individual inculcates the negative ideologies and beliefs about his/her ethnic group that are institutionalized within the society. Consequently, he/she exemplifies ethnic self-rejection and low self-esteem. The individual is ashamed of his/her ethnic group and identity during this stage and may respond in a number of ways, including avoiding situations that bring him/her into contact with other ethnic groups or striving aggressively to become highly culturally assimilated. Conflict develops when the highly culturally assimilated psychologically captivated ethnic is denied structural assimilation or total societal participation.

Individuals who are members of ethnic groups that have historically been victimized by cultural assaults, such as Polish Americans and Italian Americans, as well as members of highly visible and stigmatized ethnic groups, such as Afro-Americans and Chinese Americans, are likely to experience some form of ethnic psychological captivity. The more that an ethnic group is stigmatized and rejected by the dominant society, the more likely are its members to experience some form of ethnic psychological captivity. Thus, individuals who are Anglo-Americans are the least likely individuals in the United States to experience ethnic psychological captivity.

Stage 2: Ethnic Encapsulation

Stage Two is characterized by ethnic encapsulation and ethnic exclusiveness, including voluntary separatism. The individual participates primarily within his/her own ethnic community and believes that his/her ethnic group is superior to that of other groups. Many individuals within Stage 2, such as many Anglo-Americans, have internalized the dominant societal myths about the superiority of their ethnic or racial group and the innate inferiority of other ethnic groups

and races. Many individuals who are socialized within all White suburban communities and who live highly ethnocentric and encapsulated lives may be described as Stage Two individuals. Alice Miel describes these kinds of individuals in *The Shortchanged Children of Suburbia.*[41]

The characteristics of Stage 2 are most extreme among individuals who suddenly begin to feel that their ethnic group and its way of life, especially its privileged and ascribed status, is being threatened by other racial and ethnic groups. This frequently happens when Blacks begin to move into all-White ethnic communities. Extreme forms of this stage are also manifested among individuals who have experienced ethnic psychological captivity (Stage 1) and who have recently discovered their ethnicity. This new ethnic consciousness is usually caused by an ethnic revitalization movement. This type of individual, like the individual who feels that the survival of his/her ethnic group is threatened, is likely to express intensely negative feelings toward outside ethnic and racial groups.

However, individuals who have experienced ethnic psychological captivity and who have newly discovered their ethnic consciousness tend to have highly ambivalent feelings toward their own ethnic group and try to confirm, for themselves, that they are proud of their ethnic heritage and culture. Consequently, strong and verbal rejection of outgroups usually takes place. Outgroups are regarded as enemies, racists, and in extreme manifestations of this stage, are viewed as planning genocidal efforts to destroy their ethnic group. The individual's sense of ethnic peoplehood is escalated and highly exaggerated. The ethnic individual within this stage of ethnicity tends to strongly reject members of his/her ethnic group who are regarded as assimilationist oriented, liberal, who do not endorse the rhetoric of separatism, or who openly socialize with members of outside ethnic groups, especially with members of a different racial group.

The Stage Two individual expects members of the ethnic group to show strong overt commitments to the liberation struggle of the group or to the protection of the group from outside and "foreign" groups. The individual often endorses a separatist ideology. Members of outside ethnic groups are likely to regard Stage Two individuals as racists, bigots, or extremists. As this type of individual begins to question some of the basic assumptions of his/her culture and to experience less ambivalence and conflict about his/her ethnic identity, and especially, as the rewards within the society become more fairly distributed among ethnic groups, he/she is likely to become less ethnocentric and ethnically encapsulated.

Stage 3: Ethnic Identity Clarification

At this stage the individual is able to clarify his/her attitudes and ethnic identity, to reduce intrapsychic conflict, and to develop clarified positive attitudes toward his/her ethnic group. The individual learns to accept self, thus developing the characteristics needed to accept and

respond more positively to outside ethnic groups. Self-acceptance is a requisite to accepting and responding positively to others. During this stage, the individual is able to accept and understand both the positive and negative attributes of his/her ethnic group. The individual's pride of his/her ethnic group is not based on the hate or fear of outside groups. Ethnic pride is genuine rather than contrived. Individuals are more likely to experience this stage when they have attained a certain level of economic and psychological security and have been able to have positive experiences with members of other ethnic groups.

Stage 4: Biethnicity

Individuals within this stage have a healthy sense of ethnic identity and the psychological characteristics and skills needed to participate successfully in his/her own ethnic culture as well as in another ethnic culture. The individual also has a strong desire to function effectively in two ethnic cultures. We may describe such an individual as biethnic. Levels of biethnicity vary greatly. Many Afro-Americans, in order to attain social and economic mobility, learn to function effectively in Anglo-American culture during the formal working day. The private lives of these individuals, however, may be highly Black and monocultural.

Non-White minorities are forced to become biethnic to some extent in order to experience social and economic mobility. However, members of dominant groups, such as Anglo-Americans, can and often do live almost exclusive monocultural and highly ethnocentric lives.

Stage 5: Multiethnicity (Pan-Humanism)

Stage 5 describes the idealized goal for citizenship identity within an ethnically pluralistic nation. The socialization which most individuals experience, especially within the United States, does not help them to attain the attitudes, skills, and insights needed to function effectively within a variety of ethnic cultures and communities. Although many Americans participate in several ethnic cultures at superficial levels (such as eating ethnic foods and listening to ethnic music), few probably participate at more meaningful levels and learn to understand the values, symbols, and traditions of several ethnic cultures.

In our typology, the individual who functions successfully within a multiethnic environment has a clarified ethnic self-identity, positive attitudes toward other ethnic and racial groups, and is self-actualized. The individual is able to function, at least at minimal meaningful levels, within several ethnic environments and to understand, appreciate, and share the values, symbols, and institutions of several ethnic cultures. Such multiethnic perspectives and feelings, we hypothesize, help the individual to live a more enriched and fulfilling life and to formulate creative and novel solutions to personal and public problems.

Individuals within this stage have a commitment to their ethnic group, an empathy and concern for other ethnic groups, and a strong commitment and allegiance to the nation state and its idealized values,

such as human dignity and justice. Thus, such individuals have a reflective and clarified ethno-national identify, and are effective citizens in a democratic pluralistic nation.

Characteristics of The Emerging Stages of Ethnicity Typology

This typology is an ideal type construct (See Figure 5) and should be viewed as dynamic and multidimensional rather than as static and unilinear. The characteristics within the stages exist on a continuum. Thus, within Stage 1, individuals are more or less ethnically psychologically captivated; some individuals are more ethnically psychologically captivated than others.

The division between the stages is blurred rather than sharp. Thus a continuum also exists between as well as within the stages. The ethnically encapsulated individual (Stage 2) does not suddenly attain clarification and acceptance of his/her ethnic identity (Stage 3). This is a gradual and developmental process. Also, the stages should not be viewed as strictly sequential and unilinear. I am hypothesizing that some individuals may never experience a particular stage. However, I hypothesize that once an individual experiences a particular stage, he/she is likely to experience the stages above it sequentially and developmentally. I hypothsize, however, that individuals may experience the stages upward, downward, or in a zigzag pattern. Under certain conditions, for example, the biethnic (Stage 4) individual may become multiethnic (Stage 5); under new conditions the same individual may become again biethnic (Stage 4), ethnically identified (Stage 3), and ethnically encapsulated (Stage 2). Note, for example, the extent to which Jewish Americans, who tend to express more positive attitudes toward nonwhites than other White ethnic groups, have become increasingly ingroup oriented as Israel has become more threatened and as the expressions of anti-Semitism have escalated in recent years.[42] Also note how Northern white ethnic groups have become increasingly more ethnically encapsulated as busing for school desegregation has gained momentum in Northern cities.[43]

Figure 5 illustrates the dynamic and multidimensional characteristics of the development of ethnicity among individuals. Note especially the arrowed lines which indicate that continua exist both horizontally and vertically.

PRELIMINARY CURRICULAR IMPLICATIONS OF THE STAGES OF ETHNICITY TYPOLOGY

The discussion which follows on the curricular implications of the stages of ethnicity typology should be viewed as a set of tentative hypotheses which merit testing by teacher educators and researchers interested in ethnicity and education. The reader should keep the tentative and exploratory nature of the following discussion foremost in mind.

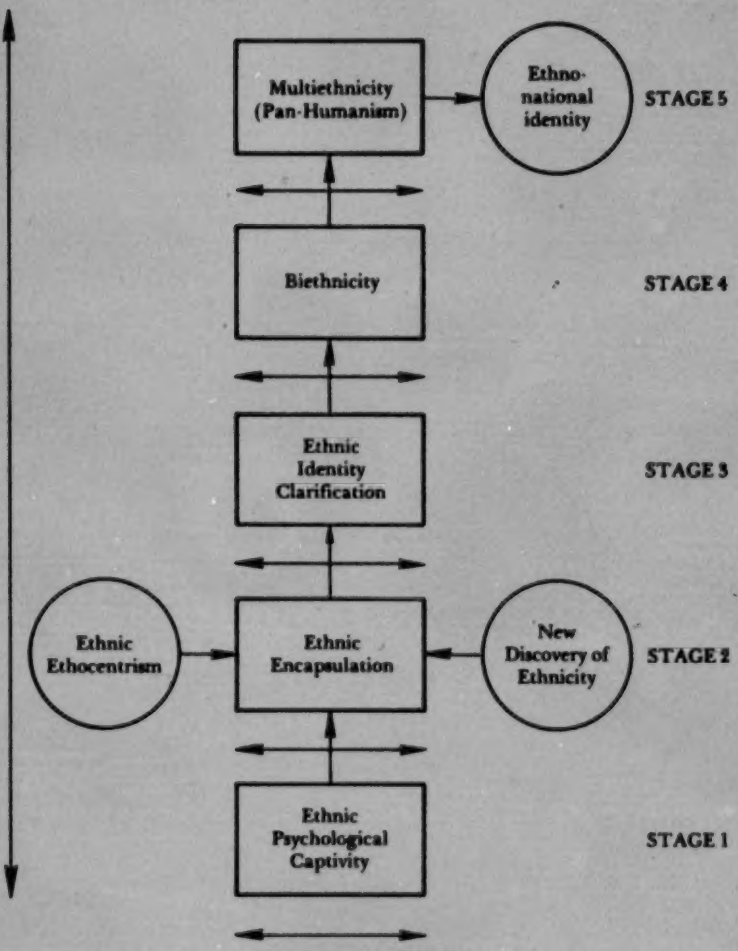

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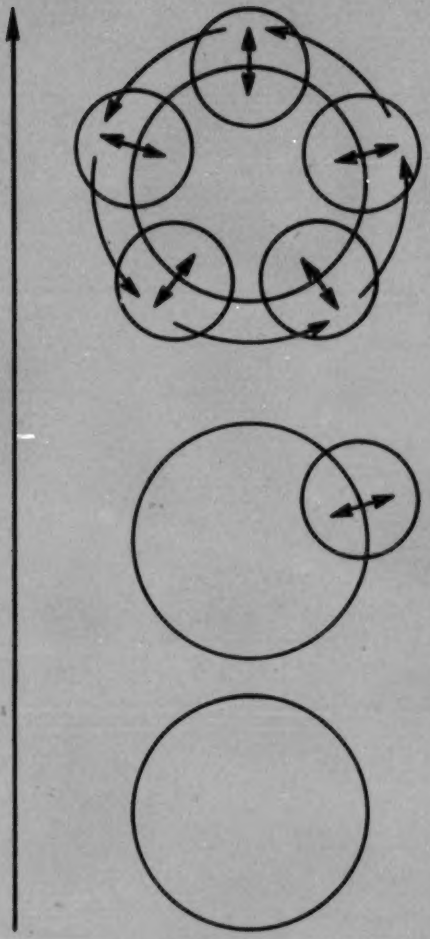
FIGURE 5—THE EMERGING STAGES OF ETHNICITY: A PRELIMINARY TYPOLOGY

Curricular Implications of Ethnicity Stage One

The student within this stage of ethnicity can best benefit from monoethnic content and experiences which will help him/her to develop ethnic awareness and a heightened sense of ethnic consciousness. Such monoethnic experiences should be designed to help the individual to come to grips with his/her own ethnic identity and to learn how his/her ethnic group has been victimized by the larger society and by institu-



Individuals within Stages 1 through 3 tend to be primarily monoethnic. However, psychologically encapsulated individuals who are highly culturally assimilated may participate primarily in the mainstream culture rather than within their primordial ethnic cultures. Individuals within Stage 4 tend to participate within their ethnic culture and within another ethnic culture. Stage 5 individuals are multiethnic. They participate in their ethnic culture, the mainstream ethnic culture, and within other ethnic cultures. A major goal of the school should be to help individuals to function at increasingly higher stages of ethnicity.

FIGURE 6—ETHNIC PARTICIPATION OF INDIVIDUALS AT VARIOUS STAGES OF ETHNICITY

tions, such as the media and the schools, which reinforce and perpetuate dominant societal myths and ideologies. Black Studies, Jewish American Studies, and Chicano Studies courses conceptuaiized in interdisciplinary and humanistic ways, and other monoethnic experiences can help the individual within this stage to raise his/her level of ethnic consciousness. Strategies which facilitate moral development and decision-making skills should be an integral part of the curriculum for the ethnically psychologically captivated individual.

Curricular Implications of Ethnicity Stage Two

Individuals within this stage can best benefit from curricular experiences which accept and empathize with their ethnic identities and hostile feelings toward outside groups. The teacher should accept the individual's hostile feelings and help him/her to express and to clarify them. A strong affective curricular component which helps students to clarify their negative ethnic and racial feelings should be a major part of the curriculum. The students should be helped to deal with their hostile feelings toward outside groups in constructive ways. The teacher should help the individual to begin the process of attaining ethnic identity clarification during the later phases of this stage.

Curricular Implications of Ethnicity Stage Three

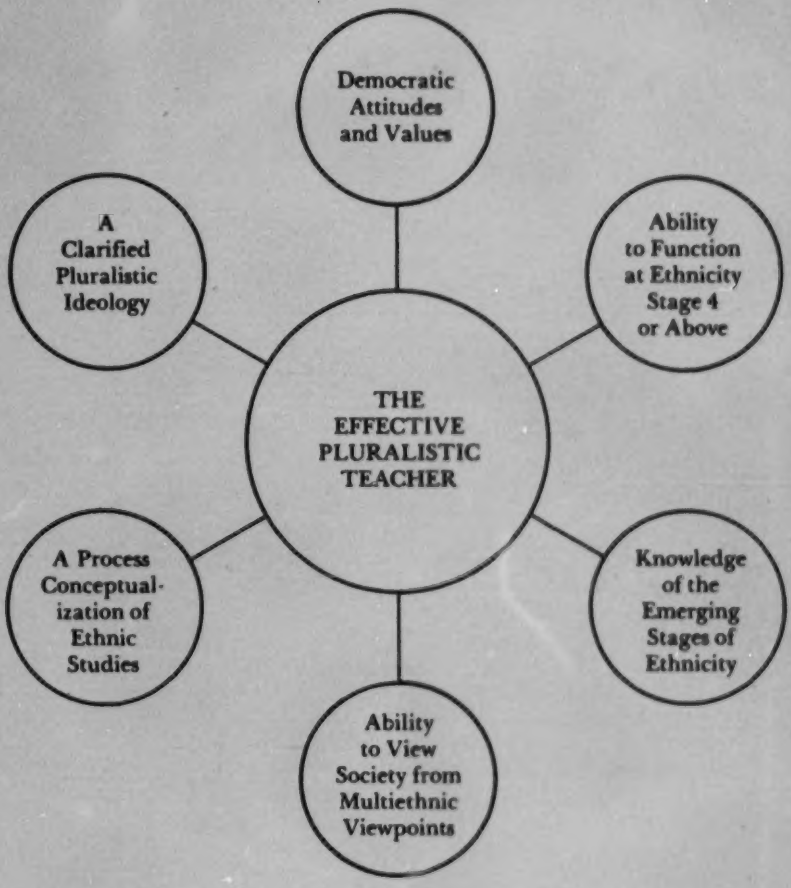
Curricular experiences within this stage should be designed to reinforce the student's emerging ethnic identity and clarification. The student should be helped to attain a balanced perspective of his/her ethnic group. A true acceptance of one's ethnic group involves accepting its glories as well as its shortcomings. The individual in this stage of ethnicity can accept an objective view and analysis of his/her ethnic group, whereas an objective analysis is often very difficult for Stage 1 and Stage 2 individuals to accept. Value clarification and moral development techniques should be used to enhance the individual's emerging ethnic identity clarification.

Curricular Implications of Ethnicity Stage Four

Curricular experiences should be designed to help the student to master concepts and generalizations related to an ethnic group other than his/her own and to help him/her to view events and situations from the perspective of another ethnic group. The student should be helped to compare and contrast his/her own ethnic group with that of another ethnic group. Strategies should also be used to enhance the individual's moral development and his/her ability to relate postively to his/her own ethnic group and to another ethnic group.

Curricular Implications of Ethnicity Stage Five

The curriculum at this stage of ethnicity should be designed to help the student to develop a global sense of ethnic literacy and to mastery concepts and generalizations about a wide range of ethnic groups. The


Democratic Attitudes and Values
A Clarified Pluralistic Ideology
Ability to Function at Ethnicity Stage 4 or Above
THE EFFECTIVE PLURALISTIC TEACHER
A Process Conceptual-ization of Ethnic Studies
Knowledge of the Emerging Stages of Ethnicity
Ability to View Society from Multiethnic Viewpoints

To function effectively in ethnically pluralistic environments, the teacher must have democratic attitudes and values, a clarified pluralistic ideology, a process conceptualization of ethnic studies, the ability to view society from diverse ethnic perspectives and points of view, knowledge of the emerging stages of ethnicity, and the ability to function at Ethnicity Stage 4 or above. Reformed teacher education programs should be designed to help teachers to acquire these attitudes, conceptual frameworks, knowledge, and skills.

FIGURE 7—CHARACTERISTICS OF THE EFFECTIVE PLURALISTIC TEACHER

student should also be helped to view events and situations from the perspectives of different ethnic groups within the United States as well as within other nations. The student should explore the problems and promises of living within a multiethnic environment and discuss ways in which a multiethnic cultural society may be nurtured and improved. Strategies such as moral dilemmas and case studies should be used to enable the individual to explore moral and value alternatives and to embrace values, such as human dignity and justice, which are needed to live in a multiethnic community and global world society.

SUMMARY

I have discussed some of the major components which need to be included in teacher education programs in order for them to prepare teachers to function effectively in educational environments which foster ethnic pluralism.

Concept clarification in multicultural and multiracial education is needed. A wide variety of concepts and terms are being used interchangeably or to convey similar but highly ambiguous meanings. I have defined and discussed the programmatic and policy implications of multicultural education, multiethnic education, and ethnic studies. Multiethnic education, an integral and essential component of multicultural education, is the primary focus of this paper.

In order for teacher education programs to prepare pre- and inservice teachers to function successfully within multiethnic educational settings, they must help teachers to acquire: (a) more democratic attitudes and values, (b) a clarified philosophical position related to pluralism, (c) a process conceptualization of ethnic studies, (d) the ability to view society from diverse ethnic perspectives, and (e) knowledge of the emerging stages of ethnicity and their curricular and teaching implications. Each of these components of a reformed teacher education program is discussed. These components are illustrated in Figure 7. Teacher education programs should also help the teacher to explore his/her own ethnic identity and reflect the emerging stages of ethnicity which are exemplifed by teacher education students.

FOOTNOTES

1. Michael B. Katz, *Class, Bureaucracy, and Schools: The Illusion of Educational Change in America*, Expanded Edition (New York: Praeger, 1975).
2. See, for example, William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974).
3. Nathan Glazer and Daniel P. Moynihan, eds., *Ethnicity: Theory and Experience* (Cambridge: Harvard University Press, 1975).
4. The concept "multiethnic educational environment" does not refer to educational settings which have mixed ethnic populations. Rather it is used

to describe an idealized educational environment which reflects and is sensitive to the ethnic diversity within American society.

5. This list of characteristics for effective teachers in multiethnic setting is not exhaustive. Such teachers also need a more global educational philosophy, theoretical knowledge about teaching, and generic teaching skills. However, knowledge about ethnic pluralism should be an integral part of each component of teacher education. A discussion of the more generic components of teacher education is beyond the scope of this paper. However, these components are discussed at considerable length in another paper, James A. Banks, "Increasing Teacher Competency," in *The Final Report and Recommendations of the Summer Institute on The Improvement and Reform of American Education* (Washington, D.C.: U.S. Government Printing Office, 1974), pp. 175-205.

6. See for example, "Multiculturalism," *Journal of Teacher Education* 26, no. 2 (Summer 1975): p. 119-132; and "Multicultural Curriculum: Issues, Designs, Strategies," *Educational Leadership* 33, no. 3 (December 1975): p. 163-202.

7. Cited in A.L. Kroeber and Clyde Kluckhohn, *Culture: A Critical Review of Concepts and Definitions* (New York: Vintage Books, 1952), p. 161.

8. In the 1940s and 1950s *intergroup education* was used to describe programs and practices designed to improve cross-cultural understandings. Intergroup education, in principle, describes a type of education which is concerned with the ways in which *groups* relate and interact whereas multicultural education, theoretically, focuses on different *cultures* and the ways in which they relate and interact. It is difficult to determine whether the theoretical differences in these concepts are actually reflected in the programs which emerged in the 1950s and the programs which exist today. For an analysis of intergroup education programs and practices see William Van Til, "Instructional Methods in Intercultural and Intergroup Education," *Review of Educational Research* 29 (October 1959): p. 367-377.

9. In practice, multicultural education theorists have been working with a somewhat limited conceptualization of culture which may in some ways be defensible. For further discussion of the need to use social science concepts in valid ways see James A. Banks, "Cultural Pluralism and Contemporary Schools," *Integrated Education* 14 (January/February 1976): p. 52-56.

10. The NCSS Task Force on Ethnic Studies Curriculum Guidelines (James A. Banks, Carlos E. Cortés, Ricardo L. García, Geneva Gay, and Anna S. Ochoa), *Curriculum Guidelines for Multiethnic Education* (Arlington, Virginia: National Council for the Social Studies, 1976), pp. 9-10.

11. James A. Banks, *Teaching Strategies for Ethnic Studies* (Boston: Allyn and Bacon, 1975), p. 12.

12. David E. Washburn, "Ethnic Studies in the United States," *Educational Leadership* 32, no. 6 (March 1975): p. 409-412.

13. I develop these ideas in substantial detail in two essays: James A. Banks, "Teaching for Ethnic Literacy: A Comparative Approach," *Social Education* 37, no. 8 (December 1973): p. 738-750; and in James A. Banks, "Ethnic Studies As A Process of Curriculum Reform," *Social Education* 40, no. 10 (February 1976): p. 76-80.

14. See, for example, the research and theories related to race and education which are presented in *Law and Contemporary Problems* 39, nos. 1 and 2 (Winter 1975), a special issue on "The Courts, Social Science and School Desegration." See also back issues of *Integrated Education, Ethnicity, Race,* and *Harvard Educational Review,* and Gajendra K. Verma and Christopher Bagley, eds. *Race and Education Across Cultures* (London: Heinemann, 1975).

15. Helen H. Davidson and Gerhard Lang, "Children's Perceptions of Their Teachers' Feelings Toward Them Related to Self-Perception, School Achievement, and Behavior," *Journal of Experimental Education* 29 (December 1960): p. 107-118.

16. David Gottlieb, "Teaching and Students: The Views of Negro and White Teachers," *Sociology of Education* 27 (Summer 1964): p. 345-353.

17. Kenneth B. Clark, "Clash of Cultures in the Classroom," in Meyer Weinberg, ed., *Learning Together* (Chicago: Integrated Education Associates, 1964).

18. Thomas P. Carter, *Mexican Americans in School: A History of Educational Neglect* (New York: College Entrance Examination Board, 1970), p. 118.

19. Judith Kleinfeld, "Effective Teachers of Eskimo and Indian Students," *School Review* 83, no. 2 (February 1975): p. 301-344.

20. Ibid., p. 318.

21. Ray C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," *Harvard Educational Review* 40, no. 3 (August 1970): p. 411-451.

22. Ibid., p. 70.

23. U.S. Commission on Civil Rights, *Teachers and Students: Differences in Teacher Interaction With Mexican American and Anglo Students, Report V: Mexican American Education Study* (Washington, D.C.: U.S. Government Printing Office, 1973).

24. Ibid., p. 17.

25. Ibid., pp. 18-19.

26. Geneva Gay, "Differential Dyadic Interactions of Black and White Teachers With Black and White Pupils in Recently Desegregated Social Studies Classrooms: A Function of Teacher and Pupil Ethnicity," (Washington, D.C.: National Institute of Education, January, 1974), pp. vii-x.

27. Theodore W. Parsons, Jr., "Ethnic Cleavage in A California School," unpublished Ph.D. Thesis, Stanford University, August, 1965. Quoted in Carter, pp. 82-84.

28. Ibid., p. 83.

29. F.T. Smith, "An Experiment in Modifying Attitudes Toward the Negro," summarized in Arnold M. Rose, *Studies in the Reduction of Prejudice* (Chicago: American Council on Race Relations, 1947), p. 9.

30. Emory S. Bogardus, "The Intercultural Workshop and Racial Distance," *Sociology and Social Research* 32 (1948): p. 798-802.

31. Research on changing the racial attitudes of adults is reviewed in James A. Banks, "Racial Prejudice and the Black Self-Concept," in James A. Banks and Jean D. Grambs, eds., *Black Self-Concept: Implications for Education and Social Science* (New York: McGraw-Hill, 1972), pp. 5-35.

32. In another essay, I examine these ideologies in considerable detail. See James A. Banks, "Ethnic Pluralism in American Society: Implications for Curriculum Reform," in Melvin Tumin and Walter Plotch, eds., *Pluralism in a Democratic Society* (New York: Praeger Publishers, 1976). A shorter version of this paper is James A. Banks, "The Implications of Ethnicity for Curriculum Reform," *Educational Leadership* 33, no. 3, (December 1975): p. 168-172.

33. Stokely Carmichael and Charles V. Hamilton, *Black Power: The Politics of Liberation in America* (New York: Vintage Books, 1967).

34. Milton Gordon, *Assimilation in American Life* (New York: Oxford University Press, 1964).

35. For an informed critique of the assimilationist ideology see Andrew Greeley, *Ethnicity in the United States: A Preliminary Reconnaissance* (New York: Wiley, 1974).

36. Charles A. Valentine, "Deficit, Differences and Bicultural Models of Afro-American Behavior," *Harvard Educational Review* 41, no. 2 (May 1971): p. 137-157.

37. I discuss these assumptions in considerable detail in James A. Banks, "Ethnic Studies As A Process of Curriculum Reform," a paper presented at the Anti-Defamation League of B'nai B'rith Conference, Pluralism in A Democratic Society, held in New York City, April 4-6, 1975. Available through ERIC. The order number is: ED109270. A shorter version of this paper is published as James A. Banks, "Ethnic Studies As A Process of Curriculum Reform," *Social Education* 40, no. 10 (February 1976): p. 76-80.

38. John Higham, *Strangers in the Land: Patterns of American Nativism 1860-1925* (New York: Atheneum, 1972).

39. Although I am arguing that curricular reform should proceed directly from Model A to Model C, I realize that the ethnic studies component of the curriculum needs, to some extent, to be individualized. Thus, while the mainstream curriculum in Model C is multiethnic, specialized monoethnic experiences, such as Black Studies and Chicano Studies, will still be needed to meet the unique needs of those students at Ethnicity Stages 1 and 2.

40. Social scientists frequently suggest, for example, that Afro-Americans have confused racial identities and ambivalent attitudes toward their ethnic group. The typology which I will present, however, suggests that only a segment of Blacks can be so characterized and that those Blacks are functioning at Ethnicity Stage 1. For the classical social pathology interpretation of the Afro-American personality see Abram Kardiner and Lionel Ovesey, *The Mark of Oppression: A Psychosocial Study of the American Negro* (New York: Norton, 1951).

41. Alice Miel with Edwin Kiester, Jr., *The Stortchanged Children of*

Suburbia (New York: Institute of Human Relations Press, The American Jewish Committee, 1967).

42. See especially Arnold Forster and Benjamin R. Epstein, *The New Anti-Semitism* (New York: McGraw-Hill, 1974).

43. For a sympathetic essay on white ethnics who find themselves in this situation see Nathan Glazer, "The Issue of Cultural Pluralism in America Today," in Joseph A. Ryan, *White Ethnics: Life in Working-Class America* (Englewood Cliffs, N.J.: Prentice-Hall, 1973), pp. 168-177.

CHAPTER 2

CURRICULUM FOR MULTICULTURAL TEACHER EDUCATION

Geneva Gay

Since 1968 we have heard a great deal of discussions about the need for ethnic studies and/or multicultural education programs in American schools. This "movement" has been led by a few very vocal and articulate educators and social scientists, and by members of different ethnic groups, who consider the principles of cultural pluralism as essential to changing the entire character of American education. Rather than continuing educational practices which aim to fashion all students into a common mold, multicultural education argues the reverse. Minority students' ethnic identity and cultural experiences should be respected and considered as means of validating their human worth and improving the quality of their education. School programs should be designed to teach students to be multicultural — that is, capable of functioning well in their own and other ethnic group settings and cultural communities. The mandate to incorporate different ethnic experiences and perspectives into school programs is imperative if we are to provide quality education and equal educational opportunities to all American youth. It is also necessary if schools are to avoid perpetuating a monolithic view of society and a set of values and behavioral patterns that are Anglo-Saxon centric as the only acceptable ones. Understanding the meanings and implications of cultural pluralism is essential to insure that minority students, whose historical traditions, ethnic identities, cultural heritages, and environmental experiences are substantially different from those of the descendants of Western European immigrants, are given a fair chance to maximize their educational opportunities.

Within the last three years or so these early proponents of ethnic studies have been joined by a groups of scholars advocating a "new ethnicity." They claim that not only have minority groups not been completely assimilated and acculturated into "the American culture" and mainstream society but neither have many other ethnic groups, particularly those descendants of Southern and Eastern European immigrants. These include such "white ethnics" as Polish Americans, Jewish Americans, Italian Americans, Greek Americans, and Slovak Americans. The contributions and historical experiences of both

minority (Blacks, Latinos, Asian Americans, and American Indians) and majority ("white ethnics") ethnic groups are valid curriculum content for instructional programs. For a variety of reasons, both voluntary and involuntary, many members of these ethnic groups have maintained values, attitudes, customs, traditions, and mores from their original cultures which influence their behavioral patterns in social and institutional settings, especially the schools. Thus, the implications and influences of students' ethnicity and background experiences must be understood by teachers, and taken into consideration in designing school curricula and selecting instructional strategies, if we hope to educate *all* of America's youth to the best of our ability.

The emergence of the "new ethnicity," or new pluralism has added a dimension to the complexion of multicultural education. It further complicates the issues of what is ethnicity, who is an ethnic group, what to include about ethnicity and ethnic groups in school curricula, and how to prepare teachers to implement these new programs. Although there is a large and growing body of data now available on the conceptualization of multicultural education and ethnicity and suggestions for school programs for students, there is relatively little information on preparing teachers to implement multicultural education programs. Yet, almost without exception, the advocates of multicultural education agree with the classic observation that while curricular materials are important, it is the teacher and what he or she does in the class that, in the final analysis, makes the difference as to what happens in the educational process. On this point they endorse the 1973 conclusions of the U.S. Civil Rights Commission's study of the educational opportunities of Mexican American students in the Southwest that

> The heart of the educational process is in the interaction between teacher and student. It is through this interaction that the school system makes its major impact upon the child. The way the teacher interacts with the student is a major determinant of the quality of education the child receives.[1]

A year later the Commission noted that "without effective teachers, the finest facilities, programs, and materials cannot provide high quality education."[2] Speaking similarly James A. Banks[3] and Mildred Dickeman[4] contend that teachers are "significant others" in the lives of students, and that teacher education is an indispensible component of multicultural education. Without teachers who are adequately trained to teach multicultural education such programs are doomed to failure.

While most advocates of multicultural education support these contentions few of them have yet to do more than allude to teacher education in general terms and through implications. They have yet to offer definitive guidelines for teacher preparation programs for multicultural education. This paper is an attempt to begin to fill these voids. Some specific suggestions are offered for redesigning teacher education curriculum to make the preparation of teachers more compatible with the principles of cultural pluralism. Several general curriculum components for multicultural teacher education are identified, each one is ex-

plained in some detail, and some samples of the kinds of materials and information that are essential to translating them into actual practice in teacher preparation programs are suggested.

CURRICULUM COMPONENTS

Curriculum designs for multicultural teacher education should include three major components. These can be categorized as knowledge, attitudes, and skills. Some educators prefer to call them cognition, affect, and behavior. Still others have different labels for these components of teacher education. Gwendolyn Baker refers to the components as "stages" and identified them as acquisition, development, and involvement. The acquisition stage emphasizes knowledge; development deals with acquiring a philosophy of education consistent with the goals of cultural pluralism; and the involvement stage focuses on implementing multicultural content through the use of multiethnic teaching techniques and perspectives.[5] Aragon's model of teacher preparation for multicultural education is similar to Baker's in that he too describes three stages of training. These are awareness, which is analogous to acquisition of knowledge; application of awareness wherein teachers analyze school programs, teaching styles and learning theory, and identify multicultural resources; and logistics for implementation, or instructional strategies and methodologies.[6] Cooper, Jones, and Weber advocate identifying specific multicultural competencies all teachers should learn during their training programs. They feel these competencies can be derived from four different sources or frames of reference. These are: *philosophical* sources, or the values of man, the purposes of education, and the nature of learning; *empirical* sources which come from research and experimentation; the knowledge selected from the *subject matter disciplines;* and *practical* sources, or analyses of what the teaching job requires and what skills are necessary to do it well.[7] Recent publications by the AACTE[8] and Carl Grant[9] on the relationship between multicultural education and competency-based teacher education provide additional recommendations for reconceptualizing teacher preparation programs to make them more responsive to the demands of teaching and living in a culturally pluralistic society.

The National Council for the Social Studies' Ethnic Heritage Task Force is rather specific in its recommendations for preservice and inservice multiethnic staff development programs. The Task Force feels that teacher education programs should be systematic and continuous, and designed to help teachers (as well as other school personnel)

> (a) clarify and analyze their feelings, attitudes and perceptions toward their own and other ethnic groups, (b) acquire content about and understanding of the historical experiences and sociological characteristics of American ethnic groups, (c) increase their instructional skills within multiethnic school environments, (d) improve their skills in curriculum development as it relates to ethnic pluralism, and (e) increase their skills in creating, selecting, evaluating and revising instructional materials.[10]

It is obvious, then, that there need to be some well-formed philosophical bases and structural frameworks for organizing or designing curriculum for multicultural teacher education. Otherwise, efforts to prepare preservice and inservice teachers for cultural pluralism may prove to be chaotic exercises in frustration and futility.

Regardless of what labels are used for the three major curriculum components of multicultural teacher education, they are all essential ingredients for preparing teachers to work better with multicultural content and ethnically diverse student populations. These components are not "pure" categories in that they are clearly discrete from each other. Rather, they are closely interwoven, and proficiency in one is often contingent upon success in another. For example, teachers cannot develop effective multiethnic teaching strategies and select accurate and authentic multicultural content for students without having some knowledge of the cultural experiences, value systems, and historical traditions of different ethnic groups. Adequate teacher preparation programs must give as much attention to developing positive attitudes and feelings toward cultural differences, and improving the classroom practices of teachers in multiracial and/or multiethnic schools as to cognition, or the acquisition of factual information about ethnic groups. Edwina Battle succintly summarizes the significance of each of the components. She explains that "within a culturally pluralistic society the classroom teacher must be not only knowledgeable but skilled in creating and maintaining a humane environment and committed to the goal of strengthening the cultural diversity of our society."[11] Charlotte Epstein adds another note of endorsement but from a somewhat different perspective. She contends that "knowledge and sensitivity alone are not enough. The teacher must develop the special skills which enable her to use her knowledge and reflect her sensitivity. She must be able to work with people of other groups without experiencing acute discomfort based on group differences."[12]

The three curriculum components of knowledge, skills, and attitudes are discussed separately for purposes of manageability, and to present a somewhat idealized construct of what content areas are essential for inclusion in multicultural teacher education programs. This does not mean that the curriculum, when actually implemented, should present the components in the order they are discussed here. Rather, some of them will, undoubtedly, be developed in conjunction with each other. The practicality of exposing teachers to comprehensive, systematic preparation programs dictates this. There are some issues critical to multicultural teacher education which require knowledge, attitudes, and skills to make them comprehensible, and thus must be examined and explored from all three viewpoints.

Knowledge Components

The knowledge component of multicultural teacher education is a critical one. It serves several different functions simultaneously. It can help teachers become literate about ethnic group experiences while, at

the same time, providing them with information they, in turn, can use to design programs for students. It begins to attack myths and stereotypes about ethnic groups by replacing misconceptions with accurate information. It helps teachers to understand ethnic life styles as systematized, functional cultural entities. It distinguishes internal cultural characteristics and positive traits of ethnic groups from the social problems and the debilitating experiences that are often inflicted upon them by external forces. And, it begins to lay a foundation for teachers to change their attitudes and classroom behaviors toward members of different ethnic groups.

Content of Cultural Pluralism

One of the major knowledge components of the curriculum should be understanding the content of ethnic diversity and cultural pluralism. The curriculum for multicultural teacher education should present a broad range of factual information about a wide variety of different ethnic groups. It needs to include information on the cultures, the contributions, the historical experiences, and the social problems ethnic groups encounter in American society. Teacher education programs cannot be expected to do an exhaustive study of any of these cognitive components. However, the curriculum should include enough information for teachers to begin to develop a knowledge foundation on ethnicity and cultural pluralism, their application within the context of schooling, and to know how to continue this development on their own beyond the formal preparation programs.

The cultural content about ethnic groups should examine such indicators of culture as value systems, behavioral patterns, language and communication styles, learning styles and patterns of cognitive processing, socialization processes, and customs, traditions and mores which determine different ethnic perspectives and expectations. Understanding these different components of culture as they relate to specific ethnic groups is essential to adequately assessing ethnically diverse students' classroom behaviors and academic needs. We are all cultural beings and as such our behaviors, expectations, and perceptions are fashioned by our experiences, a large percentage of which stems directly from our ethnicity and cultural heritages. Abrahams and Troike, in arguing the case for teachers to understand students' cultural characteristics, explain that

> If we expect to be able to teach students from such groups [subordinate and stigmatized culturally different groups] effectively, we must learn wherein their cultural differences lie and we must capitalize upon them as a resource, rather than doing what we have always done and disregarding the differences or placing the students in the category of 'non-communicative,' thereby denigrating both the differences and the students.[18]

If teachers are to learn to do as Abrahams and Troike recommend, materials written by and about different ethnic groups in an attempt to capture the essence of their cultural traditions must be included in

teacher education curriculum. These include both fiction and nonfiction, poetry, music, folklore, plays, anthropological and sociological data, written and oral histories, religion, customs, and information derived from ethnographic studies of ethnic groups' communication behaviors. Two specific examples of materials that convey information about the cultural patterns of separate ethnic groups are Corky Gonzalez's epic poem, "I Am Joaquin," which presents a composite cultural profile of Mexican Americans, and Nikki Giovanni's "Ego Tripping,"* which does likewise for the origins and expansion of Black culture. These are exemplary samples of the kind of resources that can help teachers gain insights into ethnic group life styles as cultural entities.

Teachers need to understand the psychological and socio-cultural processes of early childhood growth and development. What children learn during the formative years of their development through the enculturation, acculturation, and socialization of their families and ethnic groups form the bases of their lifelong personality profiles and shape their subsequent behavioral patterns, attitudes, and values. Within the context of cultural pluralism the factors of the historical experiences of different ethnic groups are additional variables which indirectly determine behavior. These factors are deeply embedded in the totality of the experiences of ethnic groups and are integral parts of their customs, values, traditions, and expectations as transmitted to children. This internal ethnic group, or cultural socialization transcend the boundaries of ethnic communities when children begin to broaden their social worlds beyond the family and their immediate environment. These are expressed overtly or subtly, in the behavioral patterns of ethnic group members in almost all situations, particularly the schools. Admittedly, some people learn to control and/or disguise their behavioral ethnicity so that it is not noticeable. Most school children who have been strongly socialized in their ethnic values are unable and/or unwilling to do this. There is a great deal of information now available about how different ethnic groups socialize their young and teach them the norms of the group. For example, teachers can begin to learn about the nature of Black children's socialization from such materials as Robert Staples' *The Black Family,* Lerone Bennett's "The World of the Slave," Virginia Young's "Family and Childhood in a Southern Negro Community," and Ulf Hannerz's *Soulside*. Data and resources such as these must be included in all teacher education curricula which purports to be comprehensive and committed to preparing teachers to plan and conduct instructional programs that are in better accord with ethnic diversity and cultural pluralism.

The contributions different ethnic groups have made to the development of America's history and culture and the advancement of human-

*Complete bibliographic information on the sample resource materials which appear throughout this paper to illustrate appropriate components and content for inclusion in multicultural teacher education curriculum is presented in Appendix A.

kind must also be a part of teacher education curricula. This entails including descriptions of ethnic achievements in all dimensions of life — politics, economics, industry, leisure and recreation, business, medicine, and the arts. To fail to discuss all of these is to run the risk of presenting distorted and stereotypic views of ethnic groups. For example, Jewish Americans as a group could be presented as astute, somewhat unscrupulous, businessmen, who have made their only real contributions in the field of business; Blacks' contributions could be limited primarily to music and sports; Mexican Americans to non-industralized farming; and the Irish to politics. The *Ethnic Chronology Series* is a basic reference teachers can use to begin compiling accurate information on the contributions of different ethnic groups, for their own and their students' use.

Multicultural teacher education programs need to include careful examinations of the historical experiences and social dilemma of ethnic groups, within the context of the American experience. This would include discussions of powerlessness, isolation and anomaly, immigration and migration, discrimination and racism, and acculturation and assimilation. Specific examples of these general categorical dilemmas, selected from different ethnic group histories, should be used to further explore the meanings and effects of life in America for different ethnic groups. Slavery, the Mormon "exile", the busing controversies throughout history, the genocidal governmental policies and practices toward American Indians, Executive Order 9066 and the Japanese internment, and the development of ethnic enclaves throughout the country are useful in helping teachers understand the bases of contemporary ethnic attitudes and behaviors, and inter-ethnic group interactions.

There is an infinite amount of factual information available about the great number of ethnic groups in American society. It would be unrealistic to assume that teacher education programs can or should encompass all of it. Even if they could, the merits of this approach to teacher preparation for multiculturalism are questionable. There are many reasons to suspect that the mere memorization of ethnic facts is inadequate for teachers to understand the saliency of ethnicity and the complex dynamics of cultural diversity in America as well as their implications for education. Yet, teachers must have some factual knowledge about ethnic groups. Alternative approaches for managing this ever-increasing body of cognitive information on ethnicity and cultural pluralism are suggested by Gay in a recent article on "Organizing and Designing Culturally Pluralistic Curriculum,"[14] and Banks in *Teaching Ethnic Studies: Concepts and Strategies* and *Teaching Strategies for Ethnic Studies*.[15] Two of the alternatives recommended are to identify a series of generic concepts and universally recurrent themes, issues and/or concerns that are applicable to all ethnic groups that might serve as the organizing principles of multicultural curriculum. The concepts are selected primarily from the social and behavioral sciences and socio-psycho linguistics. Among these are culture, ethnicity, cultural

pluralism, communication, power, and change. A search for identity and struggles for survival, human dignity, and socio-political equality are some of the persistent themes that characterize the lives of members of different ethnic groups. While these suggestions are made explicitly for creating programs for students, they also have implications for use in designing milticultural curriculum for teacher education.

Philosophy of Multicultural Education

A second important cognitive component of curriculum for multicultural teacher education involves understanding the concepts and philosophies of ethnicity, cultural pluralism, and multicultural education. Most teachers enter preservice and inservice education programs with little substantive or sustained contact and interaction with members of ethnic groups other than their own. They bring with them attitudes and behaviors that reflect the assimilationist theory of American society which emphasizes commonalities among ethnic, racial, and cultural groups to the exclusion of differences. Neither of these conditions is conducive to teaching multicultural education. To break the strongholds of this melting pot mentality teachers need a thorough reorientation in the principles of cultural pluralism. Part of this reorientation involves examinations and comparative analyses of the assimilationist theory and the cultural pluralist theory and their educational implications. The writings of Gordon, Rose, Banks, Arciniega, Puglisi, Novak, and Glazer,[16] and publications of such professional associations as ASCD[17] and the Council on Interracial Books for Children[18] are essential resources to assist teachers in these analyses, and they should be included in teacher education curricula.

Another aspect of understanding the philosophy of multicultural education is to acquire an operational definition of it. There are numerous definitions and conceptions of ethnicity and multicultural education, how they are interrelated, and what they mean in terms of instructional programs for students. Ultimately teachers and curriculum specialists are the ones who must translate the theoretical suggestions offered by scholars into classroom practices. To begin to do this successfully teachers need to know who the scholars of ethnicity and multicultural education are and what they are saying. Such contemporary authors as Novak, Greeley, Moynihan and Glazer, and Greenbaum,[19] and periodicals like *Ethnicity* and *Center Magazine*[20] offer valuable information for teachers to use in determining the meanings of ethnicity for different groups in both historical and contemporary perspective.

While it is true that the definition of multicultural education is fraught with ambiguities many educators do agree that it is, in some way or another, the process and the end result of translating the principles and implications of cultural pluralism into school programs and practices. Teachers cannot facilitate this process without having some sense of the principles of cultural pluralism. This, then, is appropriate content for a teacher education curriculum. A few examples of the ideas ex-

pressed in the professional literature illustrate the complexities involved in defining cultural pluralism operationally. Charles Williams equates cultural pluralism with teaching the realities of America's history,

> . . . a history that chronicles the struggles, tragedies, experiences and contributions of all the peoples of the United States, the realities that indisputably illustrate that the blood shed in defending this country was and is culturally plural, that the tragedies of war and economic depressions were and are culturally plural, that initiative and responsibleness are experiences of all peoples of the United States, and that contributions to science and technology, economics, politics, literature, and the arts were and continue to be culturally plural.[21]

Hazard and Stent perceive cultural pluralism as both a concept and fact which includes the ideas of equal opportunities for all people, respect for human dignity, and equity distribution of power among members of different ethnic groups.[22] Havighurst defines it as mutual respect for different cultures, political and economic cooperation among various ethnic groups, and peaceful coexistence among different life styles, folkways, manners, language patterns, beliefs, and family structures.[23] The writings of Banks, Grant, Washburn, Epps, Stent, Hazard and Rivlin, and Dickeman[24] assist teachers in understanding and building philosophies of education that are consistent with the realities of cultural pluralism. A clearly articulated philosophy is critical to operationalizing multicultural education in school programs and practices. It establishes a raison d'etre, articulates needs and functions of education, and forms the basis of making program decisions about selecting content and determining how it will be taught.

Classroom Dynamics

The curriculum for multicultural teacher education should also include among its knowledge components understanding and interpreting classroom dynamics. This can be further divided into two major parts: understanding cultural conflict in multiethnic classrooms; and understanding the instructional styles and verbal behaviors of teachers. Both should be examined from the standpoint of knowing what they are *and* how they influence teacher and student behavior, the interaction between the two, and how they determine the nature of the social dynamics and educational processes occurring in the classroom. Gay points out that

> Teachers need to become more conscious of the verbal and social dynamics operating in desegregated classrooms, the consequences of their attitudes and actions in determining students' behavioral patterns . . . [and] become familiar with the culturally specific behavioral patterns of Blacks and other ethnic groups.[25]

Teachers and students bring different expectations to the classroom. These expectations reflect their ethnic identity and their cultural conditioning, and determine their perceptions of what education is and how it should proceed. Differences in expectations are apparent in

behavioral patterns, communication styles, value systems, learning styles, and patterns of cognitive processing. As Novak explains, "We carry forward a whole culture in every one of our gestures, acts, thoughts, and emotions," and "in different cultures intelligence often follows quite different styles."[26] The extent of the differences vary according to the ethnic group and the degree to which it deviates, racially and culturally, from the dominant group of middle class America.

The institutional norms, orientations, and expectations of public schools and teachers are derived largely from the values of the white Anglo-Saxon ethnic group. In many instances these norms are antithetical to those of different ethnic groups. Examples from the Black experience illustrate this point. School teachers generally consider the atmosphere most conducive for learning as one that is rather formal and structured, where teachers maintain a "respectable distance" from students to preserve the proper authority relationship. Comparatively, in Black communities children are taught in informal, social settings where the "teacher" is often a member of the peer group. Instruction in schools usually proceeds in a vertical, one-directional manner (from teacher to student, from expert to amateur), and the roles of teacher and student are virtually irreversible. Among Blacks within their own cultural settings the roles of teacher and learner are frequently interchangeable, and learning flows in a horizontal direction. Schools emphasize competition in work and cooperation in play; the Black cultural experience does the reverse. Black culture stems from an aural tradition and thus places heavy reliance upon verbalization, body kinetics, and contextual or situational factors as fundamental determinants of effective communication. School activities are based upon a written tradition which revolves largely around words as the primary tools to convey messages, and minimize the use of body motions in the communication act.

Numerous resources exist that can be used to help teachers learn the specific cultural traits of different ethnic groups and how they operate in classroom situations. Some of these are: Castaneda and Gray's and Ramirez and Castaneda's analyses of bicognitive processes in multicultural education;[27] Kuroiwa's discussion of Asian American cultural traits;[28] Ashapanek's, Christensen's, Momaday's, Ross and Trimble's, and Foerster and Soldier's descriptions of American Indians' values which conflict with school expectations;[29] Gay's and Gay Abrahams' explanations of Black culture in the classroom;[30] and Novak's discussions of cultural traits among white ethnics.[31]

Cultural conflict in multiethnic classrooms is inevitable when unaware teachers insist upon interpreting the behaviors of ethnic students according to their own criteria of normality. The differences in communication and behavioral expectations between teachers and their ethnic students can become impenetrable obstacles to successful instruction if teachers do not understand these different orientations advantageously. Therefore, the curriculum for multicultural teacher education should include analyses of cultural conflicts in the classroom. These

analyses should involve identifying different behavioral patterns and expectations by ethnic groups as much as possible, determining how teachers see and interpret these differences, explaining the differences from the cultural perspectives of the ethnic group experiences, and exploring ways of turning the differences into positive qualities that can facilitate interaction in the classroom.

Educational research has shown that teacher attitudes influence their classroom behavior, and that these, in turn, affect how students behave. It also strongly indicates that many teachers have negative attitudes toward and low expectations of culturally different ethnic students. These attitudes are most apparent with highly visible minority ethnic group students. They are reflected in teaching styles that often serve to the detriment of ethnic minorities. Recent research reports that minority students, particularly Blacks and Mexican Americans, are treated significantly different from White students by their teachers. White students receive more opportunities to participate in instructional interactions; the quality of the opportunities encourages a broader range of intellectual skills; and they receive more praise, encouragement, and reinforcement than minority students. Conversely, minority students receive fewer opportunities to participate in classroom activities, the opportunities are of a lesser substantive nature, and they are criticized and/or disciplined more frequently than White students. Teachers also tend to be more directive and authoritarian with minority students, and more open and democratic with White students.[32] These observations have led Gay to recommend that preservice and inservice teachers have

> a working knowledge of the research data on pupil-teacher verbal classroom behaviors, teacher expectations and their effects on teachers' and pupils' classroom behaviors, and the effectiveness of school desegregation in terms of interracial relations and academic performance . . . Teacher education programs should include theoretical knowledge and practical experience in using interaction analysis observation schedules to record and interpret teacher behaviors among their training components.[33]

Educators who have done extensive research on interaction analysis have demonstrated that these techniques and instrumentations can be used to provide systematic feedback to teachers on their verbal classroom behaviors. A part of the curriculum for multicultural teacher education should be designed to sensitize and familiarize teachers with their classroom behaviors and teaching styles, to develop techniques for analyzing these, and to identify strategies for modifying instructional styles and verbal behaviors. Observation schedules such as the Flanders Interaction Analysis Systems, the OSCAR, and the Teacher-Child Dyadic Interaction System, modified to accommodate the variable of ethnicity, are useful devices for teachers to employ in becoming better attuned to their classroom behaviors. Understanding different observation schedules, learning how to use them, and interpreting the data they produce are appropriate curriculum content for multicultural teacher education programs.

Ethnic Resource Materials

Ultimately, teachers must assume the primary responsibility for implementing multicultural education in schools. To faciliate this process part of their preservice and inservice educational experiences must be designed to familiarize them with a multitude of resource materials on ethnicity, experiences of ethnic groups, and cultural pluralism suitable for use with students. These resources should present a wide range of information that, when combined, captures the essence of experiences of ethnic groups in American society. Of necessity, then, multicultural teacher education curriculum must assist teachers in identifying multiethnic resources which deal with the cultural characteristics of ethnic groups, their historical traditions, their contributions to American development and their status in American society, and the dynamics of inter- and intra-ethnic group behaviors (socially, culturally, politically, and psychologically). In addition to materials with factual information about ethnic groups, teachers also need to become familiar with resources which aid in planning multicultural programs for students, and selecting and developing multiethnic instructional strategies. Books, magazines and periodicals, mass media, records, films and filmstrips, historical documents, photographs, and individuals are essential resources on ethnic and cultural diversity. They provide information on ethnic poetry and drama, biographies and autobiographies, facts, philosophies, fiction, folklore, and oral histories. All of these are worthwhile for teachers to explore in the quest for knowledge about ethnic diversity and cultural pluralism.

The supply of materials and resources on ethnic groups and their life experiences that can be used in the implementation of multicultural education programs is astronomical. Teachers need to know how to select the ones that give authentic and accurate portrayals of ethnic group experiences from a variety of different perspectives. Ethnic magazines and periodicals, such as *El Grito, Girda, Warpath, Ebony, Commentary,* and *Black World,* give news about and insights into ethnic communities and values and are presented from particular ethnic perspectives. Contemporary and historical ethnic music can be an important source of information on ethnic groups' values, issues of major concern in ethnic communities, socialization processes, the transmission of cultural heritages, and ethnic statements on eco-political issues. Professional associations' periodicals, such as *Educational Leadership* of ASCD, the *National Elementary School Principal* of NAESP, the *Phi Delta Kappan,* the *Journal of Teacher Education* of AACTE, *Elementary* English of NCTE, the *Florida FL Reporter,* and *Integrated Education,* which regularly publish articles and/or devote entire journal issues to teaching ethnically diverse students and multicultural education, must be part of the resource repertoires that teachers begin to develop during their preparation programs. Bibliographies and bibliographic essays such as *The Education of the Minority Child, Black Image: Education Copes with Color, Blacks in America, Literature by and about the American Indian, Emerging Humanity: Multi-ethnic*

Literature for Children and Adolescents, and "Multi-ethnic Books for Young Readers," are extensive compilations of different types of resources on ethnic groups' histories, cultures, and experiences. Educational texts like *Teaching Ethnic Studies: Concepts and Strategies, Teaching Strategies for Ethnic Studies* and others mentioned earlier offer lists of annotated references along with each chapter on different ethnic groups, indicating whether they are for student or teacher use. The *Interracial Books for Children Bulletin* presents a wide variety of valuable information on issues related to cultural pluralism and multicultural education that teachers can use. It includes reviews of multiethnic children's books, discussions of national issues concerning ethnic and cultural pluralism, and techniques for analyzing textbooks, tradebooks, and fairy tales for racism, classism, sexism, and ethnocentrism.

In addition to knowing what multiethnic materials exist teachers need to keep their resource files current. To do this they need to develop skills in analyzing and evaluating resources, and develop habits of continuous growth and development. The latter may take the form of continuously identifying individuals, publishers, and agencies or associations who regularly hold conferences, conduct workshops, and produce new materials on conceptualizing and teaching ethnic diversity and cultural pluralism.

Attitudes Components

Multicultural teacher education programs which expose preservice and inservice teachers to historically accurate content about ethnic groups and cultural diversity are essential but incomplete. The curriculum must also include experiences which help teachers examine their existing attitudes and feelings toward ethnic, racial, and cultural differences, and develop ones that are compatible with cultural pluralism. These variables plus the factor that teacher attitudes influence their behavior, are critical in shaping ethnic students' classroom behaviors. James Banks reiterates the significance of this point:

> Because the teacher is the most important variable in the child's learning environment, classroom teachers must develop more positive attitudes toward ethnic minorities and their cultures and must develop higher academic expectations for ethnic youths. Teacher attitudes and expectations have a profound impact on students' perceptions, academic behavior, self-concepts and beliefs.[34]

If this is indeed true — and there is little reason to doubt that it is — and we are committed to helping teachers develop positive behaviors toward culturally diverse ethnic students and multicultural education, then it is incumbent upon teacher education programs to provide for such development.

Realistic Attitudes Toward Cultural Diversity

The attitudes component of the curriculum for multicultural teacher education should sensitize teachers to the intricate dynamics of cultural

pluralism. This involves developing a realistic frame of reference and an attitude of receptivity toward cultural differences. It means understanding that there are numerous surface similarities between ethnic groups' cultures and the American common culture, and that ethnic group members do indeed share many of the common American cultural traits and experiences. However, this does not invalidate the idea or negate the existence of unique sets of ethnic behavioral patterns, value systems, and cultural experiences. Attempts to describe cultural patterns of different ethnic groups are inconclusive and tentative descriptions of somewhat idealized models or constructs of patterns of behavior which prevail, in varying degrees, among most members of a given ethnic group. It is not an attempt to describe the behavior and values, in entirety, of any individual member of an ethnic group. Nor does this suggest that all members of a given ethnic group must practice those described patterns of behavior in order that the group be accepted as having a distinct culture. The ethnic behavioral patterns described should be seen as a set of guidelines that can be employed to make meaningful what might otherwise be totally incomprehensible social phenomena. Thus, for teachers to develop a state or attitude of readiness necessary to truly understand the dynamics of cultural and ethnic differences, the teacher education curriculum must provide them with some anthropological and sociological frames of reference regarding culture and how it operates in a diversified society such as ours. Valentine's *Culture and Poverty*, Kroeber and Kluckhohn's *Culture*, Herskovits' *Cultural Dynamics*, and Abrahams and Troike's *Language and Cultural Diversity in American Education* are helpful resources that can assist teachers in developing these kinds of orientations and frames of reference.

Sensitizing teachers to the dynamics of cultural pluralism also involves understanding that as cultural beings our attitudes, values, and behaviors are fashioned largely by our ethnic experiences and cultural conditioning. We perceive reality through our own particular cultural lens. In effect, we are all ethnocentric beings, and are prone to be prejudical and stereotypic toward those people outside our own ethnic groups and social circles. Multicultural teacher education programs should help teachers accept stereotyping as a normal human process and to understand how it operates. Teachers need to correct their own misconceptions — and help students do likewise — about stereotypes always being negative, and the illusions that one can be entirely free of ethnic and racial prejudices, or completely eliminate stereotyping from the social dynamics of human interactions.

In one sense stereotyping is merely a way of processing or categorizing information and assigning meaning to things and people we know little about, using our own valuative criteria. The damage is done not in the act of stereotyping itself but in the attitudes and behaviors which result from it. Teachers must accept the reality of the reciprocity of ethnocentrism and stereotyping among themselves and their students, and learn how to minimize the negative effects. They must realize that

the ethnocentric blinders we wear when we look at people and behaviors outside our own ethnic group can block acceptance of the fact that to be different does not necessarily mean to be a superior or inferior, or to be culturally deprived, deficient, or disadvantaged. Everyone, regardless of his or her ethnic identity, has human worth and dignity and cultural experiences are deserving of respect. Resources such as Allport's *The Nature of Prejudice*, King's *Confessions of a White Racist*, Knowles and Prewitt's *Institutional Racism*, Terry's *For Whites Only*, Jones' *Prejudice and Racism*, Noar's *Sensitizing Teachers to Ethnic Groups*, and Lapides and Burrows' *Racism: A Casebook* can be used in teacher education curricula to help preservice and inservice teachers understand the formulation of racial and ethnic attitudes and stereotypes. A seminal film which vividly portrays a case study of the facts and effects of the institutionalization of stereotypes of Black Americans in historical perspective is "Black History: Lost, Stolen or Strayed."[35] No multicultural teacher education curriculum should be without this film and others like it. These resources are indispensible tools for helping teachers to become perceptive and critical observers of stereotyping techniques in social and interpersonal behaviors among different ethnic groups, and to trigger their own and introspective self-analyses.

Teacher preparation programs need to help teachers recognize and understand the attitudes which prompt such cliches as "I treat all my students the same," and "When I look at my students I see no differences. To me they are all human beings." These attitudes are potentially very destructive to accepting the validity of ethnic diversity and promoting cultural pluralism. The fact is all children are not alike. Their differences go beyond mere personal and individual differences to encompass ethnic and cultural factors. For teachers to presume that they can ignore these differences or avoid being discriminatory toward ethnic students by treating them all the same is fallacious indeed. Quite the contrary is true. A most effective way to be unfair and unequal in the treatment of students from different ethnic groups and cultural backgrounds is to treat them all the same. Teachers need to change these over-solicitious "liberal" attitudes to ones that see and accept racial, ethnic, and cultural differences among students as a fact, as perfectly normal. They need to learn how to differentiate their classroom behaviors relative to the demands and implications of students' ethnicity and cultural experiences. They also need to accept differentiation of teaching styles and classroom interactions as equally context of cultural differences as it is within the context of individual differences.

An effective technique to use in sensitizing teachers to how little they know about different styles of cultural functioning, and to create an attitude of receptivity toward these differences is to give them culturally specific tests similar to the "Dove Counterbalance General Intelligence Test" (also known as the BITCH Test), developed by Robert Williams.[36] To maximize the sensitization impact these tests should be administered under conditions that members of the particular ethnic group are accustomed to in their own communities. For example,

Blacks (especially the lower class) are accustomed to doing concentrated work in the presence of multiple audio and visual stimuli. Black children may study school work while a radio, a stereo, a television, and a conversation are going on simultaneously. When given a test about Black Culture with music playing at a high volume in the classroom, teachers are unable to cope with the situation. Both the content and the testing conditions are unfamiliar to them. The result is frustration and alienation. This kind of exercise is powerfully sensitizing to different behavioral patterns and it teaches a beautiful lesson in the difficulties of cross-cultural functioning.

Enabling Attitudes Toward Cultural Differences

Some other attitudinal components of multicultural teacher education curriculum are building respect and empathy for children from different ethnic backgrounds, accepting the right of different ethnic groups to exist and to be different, and developing wholesome attitudes toward ethnic life styles as systematic and viable cultural entities. Teachers must come to accept children for what they are. This means learning how to be non-judgmental and non-pejorative about behavioral patterns and value systems which differ from those of teachers. It means developing an attitude of openness, a willingness to become less dogmatic about a given conception of what is "the right way to behave" in the classroom. It also means knowing that by becoming receptive to learning about diversity along with the students, teachers thereby broaden their own humanity considerably.

Thus, ethnic diversity and cultural pluralism are to be prized and promoted, not tolerated or destroyed. This is central to truly respecting the individuality of all students, understanding the interrelationships between individuality and cultural and ethnic identity, and designing curricula and instructional strategies which capitalize on ethnic individuality so as to maximize the human potential of all students. Diana Drake calls this "empowering students." She goes on to add that, "Since every child is both a unique individual and a member of some cultural group . . . we must help children experience their worth *both* as individuals and as cultural beings. We need to recognize that we cannot avoid dealing with culture when we deal with human learning and growth.[37]

Self-Awareness

Teachers need to be empowered, too. They need to become consciously aware of their own racial and ethnic attitudes, values, beliefs, and behaviors. They need to recognize and clarify their own ethnic heritages and cultural identities, and understand how these influence their behaviors and perceptions of reality. This means satisfying their need to be secure in knowing who they are and what they believe. Once they understand their own ethnic heritages and needs to discover feelings of personal worth, and become familiar with how these processes work, they are more likely to appreciate, respect, and better facilitate similar needs and processes in students.

Self knowledge for teachers is a vital precondition to their further growth and development, as individuals and professional educators, and as facilitators of students' growth. Power, then, in the teachers knowing their racial and ethnic attitudes and values and how they come to be, is an essential component of curriculum for multicultural teacher education. The development of these attitudes and processes is contingent upon teachers acquiring accurate, comprehensive knowledge of their own and others ethnicity, and accepting the integrity and mutuality of different ethnic life styles.

Sense of Security About Teaching Ethnic Diversity

Teachers in today's culturally pluralistic society and multiethnic classrooms need to develop different attitudes about teaching and learning. Learning about ethnicity and cultural pluralism is a never-ending process of questioning, experimentation, and discovery. Teachers need not know all the facts about different ethnic groups to teach multicultural education well. Success comes in knowing that they do not have to be the final authorities on the subject of ethnicity, for there are no final authorities. Teacher should not be threatened and intimidated by the information and experiences of ethnic diversity, but should understand and welcome the potential that teaching cultural pluralism offers for personal growth. They can facilitate students' inquiries into ethnic group experiences and assist them in processing this information. Learning and teaching about ethnic and cultural diversity is a joint enterprise between students and teachers in which both are equally involved.

Preservice and inservice teachers often experience feelings of anxiety and insecurity about teaching the experiences of ethnic groups. As outsiders they may feel that they do not have all the facts, and that they are intruders in the lives of ethnic group members when they try to teach about their experiences. All ethnic groups, their cultures and experiences, should be considered worthy of study and teaching, yet their rights to privacy must be respected. Teachers should consider it their right and their responsibility to learn about and teach about ethnic diversity. It is their right as human beings in search of personal growth, intellectual fulfillment, and self-actualization in a culturally pluralistic society. It is their responsibility as professional educators who are obligated to provide the best possible educational opportunities to all American youth. This is impossible without being cognizant of and responsive to the principles and implications of cultural pluralism in designing educational experiences. Teachers have their right to expect teacher education programs to equip them with the knowledge, attitudes, and skills necessary to successfully implement multicultural education. Teachers should feel that colleges of education and school systems are obligated to make such programs available to them. Thus, preservice and inservice teachers need to adopt more aggressive attitudes about their needs and expectations relative to training in cultural pluralism and multicultural education.

Skills Component

Acquiring accurate knowledge about and developing positive attitudes toward ethnic groups and cultural differences are not enough for teachers to effectively implement multicultural education in American schools. Their preparation must also include developing skills to translate their knowledge and sensitivities into school programs, curricular designs, and classroom instructional practices. These must be consistent with the principles of cultural pluralism. The skills component of curriculum for multicultural teacher education can be divided into three categories; interactional or human relations, instructional, and curriculum development skills.

Cross-Cultural Interactional Skills

Preservice and inservice teachers often find it difficult to relate to students who are ethnically different from themselves and who have different values, attitudes, beliefs, and experiences. These difficulties are most often apparent in the realm of communications. Thomas Kochman's explanation of this dilemma is that

> Communication is difficult even among people who share the same cultural code. Because of the ever-present possibility of being confronted with an unfamiliar cultural sign it is even more difficult among people who operate from different codes . . . Cross-cultural interference occurs when communicants who operate from different codes interpret the same behavior according to respectively different, and often conflicting, code perspectives. . . . What can cause cross-cultural interference then is not only a different structuring of one's perception as to what is happening but a different attitude toward it as well.[58]

Barna identifies five major obstacles to cross-cultural communication. These are: language, or the vocabulary, syntax, idoms, slang, and dialects; nonverbal signs and symbols; preconceptions and stereotypes about the communicants; the tendency to immediately evaluate statements and actions of others rather than to try to understand the thoughts and feelings expressed; and anxiety.[59] Multicultural teacher education curriculum must help teachers develop skills to overcome the obstacles to cross-cultural communication.

Cross-communication skills are critical in teaching since communication forms the core of the educational process. Regardless of what else they may know about ethnic groups and cultural diversity teachers cannot teach ethnic students or multicultural education if they are unskilled in cross-cultural communication. Multicultural teacher education should begin this skills development process by helping teachers understand that

> Social perception, which is the process by which we attach meaning to the social objects and events we encounter in our environment, is an extremely important aspect of any communication act. It is the means by which we assign meanings to the messages we receive. Social perception becomes ever more important when considering intercultural communi-

> cation, because culture conditions and structures our perceptual processes in such a way that we develop culturally determined perceptual sets. These sets . . . influence which stimuli reach our awareness, . . . and have a great influence on the judgmental aspect of perception—the attachment of meaning to these stimuli . . . intercultural communication can best be understood as cultural variance in the perception of social objects and events. The barriers to communication caused by this perceptual variance can best be lowered by a knowledge and understanding of cultural factors that are subject to variance, coupled with an honest and sincere desire to communicate successfully across cultural boundaries.[48]

Effective cross-cultural communication means becoming familiar with the vernaculars and vocabularies of different ethnic groups, understanding different ethnic attitudes toward communication, and knowing how the communication act is executed in different ethnic settings. Teachers often confuse the speech behavior of ethnic groups with substandard dialects of Standard English and/or the slang of the contemporary youth culture. Undoubtedly, some of the youth culture's vocabulary transcends ethnic group membership, but it is also true that members of different ethnic groups have their own unique meanings and styles for some of what appears to be a common youth vocabulary. In addition, for many ethnic students their first language is not English. Teachers frequently find language behaviors of ethnic students offensive. They are often intimidated because they do not understand what the students mean when they speak in their ethnic codes. The teachers are inclined to judge these language behaviors inappropriate for school use, label them as symbols of illiteracy, and wage campaigns to eliminate them entirely. These attitudes and behaviors on the part of teachers are barriers to effective cross-cultural communication.

Teachers should realize that ethnic vernaculars are more than mere slang, that communication is more than a vocabulary and a linguistic structure, and that it is an essential component of one's culture. Communication is a complex set of interactions which involves the interplay between words and nonverbal cues, the social context in which the speech act occurs, the contextual meanings of the words, the styles of delivery, and the audience response and participation. Claude Brown's "Language of Soul," Kenneth Johnson's "Black Kinestics," and Benjamin Cooke's "Non-Verbal Communication Among Afro-Americans" provide vivid descriptions of the complex interactions in which these different factors operate in the speech behavior of Black Americans. Labov's *Logic of Nonstandard English*, Samovar and Porter's *Intercultural Communication*, Kochman's *Rappin' and Stylin' Out*, Abrahams and Troike's *Language and Cultural Diversity in American Education*, Williams' *Language and Poverty*, and Smith's *Interracial Communication* are other samples of the kinds of materials available for teachers to use in gaining insights into the operations and dynamics of ethnic and cross-cultural communications. Additional resources are available in the publications of such professional associations as the International Reading Association, the Center for Applied Linguistics, and the National Council for Teachers of English.

Teachers who acquire effective cross-cultural communication skills have accepting attitudes toward the communication behaviors of different ethnic groups, are familiar with the meanings of ethnic vocabularies and idiom, are astute observers of nonverbal features of communication, and are capable of translating messages across cultural and ethnic groups. They are also attuned to their own ways of communicating, and understand how nonverbal communication affects the social and instructional dynamics of multi-ethnic classrooms. The information provided by Hall on *Silent Language*, Fast on *Body Language*, and the instruments developed by Grant and Hennings in *The Teacher Moves* will be very helpful to teachers in creating awareness of and systematically recording their own nonverbal behaviors in the classroom. Special issues of *Theory Into Practice* on "The Challenge of Nonverbal Awareness," and the *Journal of Communication* on "Nonverbal Communication," and the works of Galloway, Koch and Fugate, Hennings and Grant, and Hodge[41] are also valuable resources on nonverbal communication which deserve to be a part of teacher preparation programs. Once general frames of self-reference regarding nonverbal communication are established teachers will become more aware and capable of interpreting the specific nonverbal behaviors of different ethnic group members, and a firm basis of intercultural communication will have begun to be established.

Another factor essential to effective cross-cultural communication for teachers is knowing what words and phrases are offensive to ethnic groups and eliminating them from their communication behaviors. For example, Blacks react very negatively to phrases like "boy," "your people," "you people," "credit to your race," "these people," "they," and "them" when talking to them. Teachers should also become familiar with terms that depict ethnic groups in negative and stereotypic ways and the potentially explosive power they have on members of those ethnic groups. "Spicks," "greasers," "kikes," "spades," "niggers," "dagos," "wops," "chinks," and "honkies" are examples of such terms. The insightful article, "The English Language is my Enemy," written by Ossie Davis, and Steinberg's "The Language of Prejudice" explain some of the "ethnic trappings" and racial slurs embedded in the English language. The "Confrontation" simulation series, developed by the Far West Educational Laboratory, vividly portrays how alienating language can be detrimental to inter-ethnic group relations in the classroom.

Conflict in today's classrooms is inevitable. It is exaggerated by the presence of students from different ethnic, racial, cultural and socioeconomic backgrounds in the same classrooms with uninformed teachers. Teachers must learn how to accommodate the needs of the different students, and, at the same time, not neglect their educational responsibilities or compromise their own personal and professional integrity. To do this well means being familiar with the causes of conflict and the processes of conflict resolution. Deutsch's "Conflict and its Resolution," Frank's "Conflict in the Classroom," and Bash and Johnson's *Effective Teaching in the Desegregated School* will be helpful for teachers in

acquiring this general information. Teachers will need to know how to analyze multiethnic interactions in the classroom, and understand the points of potential conflict between different ethnic group members.

Resolution of cultural conflicts in the classroom require teachers to be flexible and adaptable, astute and highly sensitive observers of classroom dynamics, adept facilitators of inter-ethnic group interactions, and skillful mitigators of displeasing communication behaviors among different ethnic students. It also involves using the principles of such instructional devices as values clarification, moral reasoning, and reflective decision-making. To insure the development of these skills the curriculum for multicultural teacher education must provide opportunities for preservice and inservice teachers to practice and experiment with them in real or simulated situations under the guidance of instructors who are, themselves, skilled in the techniques.

Multicultural Curriculum Development Skills

Invariably, teachers are called upon to select and/or create multicultural curricular materials for students. Professional preparation programs need to emphasize skill development in this area. Preservice and inservice teachers should learn to translate their philosophies and knowledge about ethnicity and cultural pluralism into instructional plans for use with students. They may select some plans from existing curriculum designs and/or develop their own course outlines, units, or instructional lessons on multicultural education. The entire curriculum development process, from conceptualization to evaluation, (in microscopic proportions) should comprise a major component of teacher preparation experiences. Teachers-in-training need to demonstrate their abilities to conduct needs assessments for multicultural education; to determine a logical scope and sequence for teaching about ethnicity and cultural pluralism; to write general and specific performance objectives; to select and/or design materials for teaching the objectives identified; to teach a multicultural lesson and/or unit; and to evaluate the effectiveness of the instructional processes and the learning outcomes. The evaluation of their skills in developing multicultural curriculum should include self, peer, and instructor assessments, using such criteria as authenticity and comprehensiveness in content coverage, effectiveness of design and implementation, and attainment of specified objectives. The development of the evaluative criteria can also be a part of the teacher education curriculum. By engaging in these diversified exercises teachers receive practical experience in actually developing multicultural curriculum, and get a real sense of what can happen when they teach multicultural education in elementary and secondary schools.

Another skill component to be included in multicultural teacher education is learning how to analyze and evaluate multicultural curriculum designs and instructional materials. Teachers are inundated with materials on ethnic groups, their life experiences, and cultural pluralism. These include textbooks, courses of study, multimedia packets, films and filmstrips, instructional series, and mass media. Some are of very

poor quality, some are mediocre, and others are exemplary. Teachers who do not know how to critique these materials, or do not have a sound philosophical framework for selecting from among them, are overwhelmed by their multiplicity. They often choose to decide by not deciding at all! Dilemmas like this can be avoided by designing into education programs for teachers practical experiences in the evaluation of curricular materials. For these experiences to be functional, teachers need to systematically apply some evaluative criteria to actual multicultural instructional materials. They may develop their own criteria or select some from among the various lists that already exist.

Criteria for evaluating textbooks for racism, sexism, and for their treatment of ethnic groups have been developed by professional associations such as NEA and NCTE; by state departments of education, especially Michigan and California; by textbook publishing companies such as McGraw Hill, Allyn and Bacon, Scott, Foresman, and Company, and Houghton Mifflin; and by individual educators, notably Banks, Rosenberg, Marcus, and Carpenter and Rank.[42] The Council on Interracial Books for Children has published a simple and easy to apply set of criteria entitled, "10 Quick Ways to Analyze Books for Racism and Sexism."[43] These different sets of criteria are readily accessible. Teachers should become familiar with them and practice using them with instructional materials. They can also be used as a basis from which teachers can develop their own evaluative criteria.

Teachers need also to be familiar with the results of some of the evaluation studies of textbooks and other multicultural curricular materials. Four recent examples of studies evaluating children's books and curricular materials are *Sexism and Racism in Basal Readers,* "Chicano Culture in Children's Literature," "From Rags to Witches," and "100 Books About Puerto Ricans."[44] In addition to providing valuable information for teachers these studies can serve as models for them to emulate and assist in the multicultural materials selection process.

Teaching multicultural education is much more than developing materials and providing students with information on various ethnic groups and other multicultural subject matter. It is the whole of what happens in the interaction between teachers and students, materials, and learning climates within the context of the structured activities of the classroom. Teacher education programs should be mindful of this and prepare teachers accordingly. Preservice and inservice teachers need to learn how to analyze learning climates and their own classroom behaviors as well as learning how to become change agents. To achieve maximum effectiveness cultural pluralism must permeate the entire educational enterprise, including teachers' verbal and nonverbal behaviors, instructional strategies, curricular materials, classroom climates, and evaluation procedures. This kind of systemic change does not occur automatically with college professors of education, school districts, supervisors in charge of staff development, or classroom teachers, not even among those dedicated to promoting multicultural education. Rather, learning activities specifically designed to assist teachers in be-

coming effective multicultural change agents, who know how to reorder the entire educational process so that it reflects ethnic and cultural diversity, must be a feature of multicultural teacher preparation. This means, among other things, being well-grounded in a philosophy of multicultural education; recognizing and eliminating behaviors, events, situations, and settings in schools which contradict cultural pluralism; identifying support sources and systems; and following carefully planned action strategies, with clearly definitive objectives to implement multicultural education. Teacher education programs can best teach these skills by modeling the behaviors they expect teachers to demonstrate in their classrooms.

Multiethnic Instructional Skills

Multicultural teacher education programs are obligated to help teachers develop skills in using a variety of innovative instructional strategies and techniques. Many traditional teaching techniques have proven to be unsuccessful with many ethnic students as well as inappropriate for use with multicultural content. Teachers should be encouraged to design and experiment with non-traditional, "unorthodox" techniques during their training programs. For, if teachers do not adopt new instructional styles that reflect cultural diversity and multiethnic perspectives all they have learned about ethnic experiences will be naught. They are likely to destroy the vitality of multicultural education with what Larry Cuban calls "white instruction." Both preservice and inservice teachers need to experiment with using interdisciplinary teaching techniques and multiple audio and visual stimuli in teaching ethnic group experiences. In other words, teachers' dependency upon exposition, dyadic interactions, and verbal teaching as the only acceptable instructional styles must be vigorously re-examined. They need to investigate the feasibility of peer teaching, wherein teachers become members of the student's social group (within the context of the school). They also need to use the techniques of group dynamics as teaching strategies and develop classroom attitudes and climates wherein role reciprocity between teachers and students is accepted as routine. The point of emphasis here is that teachers must be learners, and learners can be effective teachers in multiethnic classrooms.

Teachers need to experiment with using self-made media, such as slide presentations and photography, to teach concepts in multicultural education. Media can be an especially effective teaching device to illustrate ethnic experiences with high levels of affectivity. This is not to suggest replacing reading with all things visual. It is merely to encourage teachers to include a broad range of instructional techniques and modes in developing multiethnic teaching styles. Teachers also need to become skillful at modifying questioning techniques to accommodate different ethnic learning styles, and facilitating better inter-ethnic group interactions. This latter skill involves maximizing quantitative and qualitative participation of ethnic students in classroom activities. This includes creating supportive classroom climates and developing a sense of mu-

tual support and cooperation, or group cohesiveness, among students from different ethnic backgrounds. It also means teachers learning how to analyze the group processes in which they are active participants and using the information derived from the analyses to improve processes. This technique is similar to that used by anthropologists who, when doing field study, often function as participants and observers simultaneously.

Another instructional skill that needs to be a component of multicultural teacher education curriculum is learning to do "cultural context teaching." There are numerous reasons why some ethnic students, especially minorities, do not do well academically in school. One of these is the extent to which they have been assimilated and acculturated and thus share the norms of the school culture. Many ethnic students do not share the frames of reference, orientations, and expectations which dominate school activities. This is particularly true in regards to the technical language used to present cognitive content of different subject matter disciplines. The syntax, lexicon, and linguistic styles of textbooks and teachers often fall outside the conceptual and perceptual codes of the home languages of some ethnic groups. Too often "school language" is culturally bound to white middle class Anglo-Saxon experiences. Some ethnically different students are thus placed in double jeopardy. They have to first translate the "classroom language" into their own respective communication codes before they can begin to address themselves to the intellectual tasks required by the curriculum content. It may very well be that for some ethnic students, overcoming the obstacles of cultural interference is as much a problem as performing the academic tasks. To alleviate some of these obstacles which impinge upon the classroom time and attention of culturally diverse students, teachers need to learn to do cultural context teaching. They need to translate the concepts and cognitive content of the subject matter disciplines being taught from the realm of abstraction into the experiential frame of reference used by ethnic students.

One way to do cultural context teaching is to carefully select illustrations, analogies, and allegories from the experiences of different ethnic groups to demonstrate or extricate the meanings of academic concepts and principles. For example, mathematics teachers in multiethnic classrooms can illustrate the principles of probability with real life experiences that students relate to by the use of playing cards. Cultural context teaching then begins when specific card games prominent among different ethnic and social groups are selected to demonstrate how the theory of probability operates.

Another example of the application of cultural context teaching is what linguists call "code shifting," i.e., using a variety of different language styles and speech behaviors in a single communication act or adopting different communication behaviors to accommodate different situations. Some examples of this technique are: shifting back and forth between Standard English and Black idoms and vocabulary in a given speech act; intermingling Spanish and English, or using "Mex-Tex" as

this speech behavior among Mexican Americans in Texas is called; and interjecting regional brouges and ethnic accents into "standard" school speech behavior to express identification with a particular ethnic, social, and/or cultural group. These techniques must be executed skillfully, tactfully, and seriously, and then only after teachers have established credibility with their ethnic students. They are potentially very powerful teaching devices, but they are also potentially very volatile. They can cause serious conflict if students feel that teachers are mimicking them and making fun of their ethnic identity and cultural experiences.

Cultural context teaching can be achieved by teachers modifying their instructional styles to be more compatible with the learning styles of different ethnic groups. This may require teachers to use the underlying principles of alternative and open education and cultural pluralism in conjunction with each other. Using the cultural information they have, teachers are challenged to design a variety of instructional techniques and learning environments without creating rigidly defined ethnic enclaves in the classroom, and restricting ethnic students to them.

Stodolsky and Lesser, Castenẽda and Gray, and Rameriz and Castanẽda[45] suggest that distinctive learning styles and patterns of cognitive processing exist among different ethnic groups. If this is indeed true, teachers need to understand these in order to adapt their instructional styles and strategies to better intersect with and compliment the specific learning styles. Castanẽda and his associates identify and describe two different cognitive styles resulting from their study of bicultural Mexican American students. Children who have a field sensitive cognitive style do best on verbal tasks of intelligence tests; like to work with others; learn human social content materials more easily; are sensitive to and dependent upon the opinions of others; and perform best when authority figures express confidence in their ability. Conversely, children with field independent cognitive styles do best on analytic tasks; are task oriented and prefer to work independently; learn inanimate and impersonal materials (abstractions) more easily; and they are not very concerned about or dependent on opinions of others[46] Cole and his associates differ somewhat from Rameriz and Castanẽda in their explanation of the relationship between culture, ethnicity, and cognition. They contend that

> *cultural differences in cognition reside more in the situations to which particular cognitive processes are applied than in the existence of a process in one cultural group and its absence in another.* Assuming our goal is to provide an effective education for everyone . . . our task must be to determine the conditions under which various processes are manifested and to develop techniques for seeing that these conditions occur in the appropriate educational setting.[47]

While the results of research on ethnic learning styles and patterns of cognitive processing are still tentative and inconclusive, they are highly suggestive. They should not be dismissed or taken lightly. And, without

a doubt, information about ethnic learning styles should be part of the curriculum for multicultural teacher education.

Teachers need to learn how to design multiethnic and multicultural evaluation techniques during their preparation programs. Traditional evaluation and assessment procedures tend to be discriminatory toward many ethnic students because they are insensitive to their cultural backgrounds and orientations. The series of articles on assessing minority and culturally different students in the 1973 special issue of the *Journal of School Psychology* present this argument cogently. Even the traditional testing routine is biased for it reflects the orientations and values of middle class America. Some ethnic students may not function best on written tests given in a quiet, highly formalized and competitive atmosphere. Yet, this is what prevails, almost without exception, in schools. Ethnic students who come from aural cultural backgrounds may do better on oral tests than written tests. Other students may be most productive in an interview or a "performance" setting. A forum format where several students discuss test items may be most conducive to the learning styles and patterns of cognitive processing of still other ethnic students. These are only a few ideas teachers can explore in their efforts to discover innovative ways of evaluating ethnic students' learnings in multicultural school programs.

The curriculum for multicultural teacher education should provide opportunities for both preservice and inservice teachers to examine and experiment with a host of evaluation techniques, such as oral testing, interviews, longitudinal audio recordings of students' performances, peer evaluations, diaries, and "demonstration" evaluations. In the latter technique analyses of students' "projects" are used to ascertain their knowledge of the subject matter content, concepts and principles, and the interaction between knowledge and behavior. For example, a multiethnic sociodrama of *Manchild in the Promised Land, Down These Mean Streets,* "I Am Woman," "I Am Joaquin," "The American Dilemma," or "It Bees That Way" can give vivid evidence on the extent to which students understand the essence of ethnic cultures and experiences; their ability to select and organize a variety of materials; their ability to present various ethnic perspectives on the same or similar issues; and their ability to use interdisciplinary knowledge, multidimensional and multimedia techniques, and multiethnic perspectives to develop an idea, issue, and/or event into a coherent, comprehensive and conceptual message.

CONCLUSION

Both preservice and inservice teachers are in dire need of systematic and continuous education programs which focus on knowledge acquisition, self-awareness, and instructional implications of ethnic diversity and cultural pluralism. Multicultural education might then become an essential ingredient and fundamental characteristic of American education. Because most teachers enter professional service with virtually no

knowledge of ethnic groups, ethnicity, and cultural diversity, it is fallacious to assume that they will be able to relate well to culturally diverse students and successfully teach multicultural content in the classroom. Therefore, the mandate for teacher education is clear. Teacher education curriculum must be designed to help teachers acquire knowledge, attitudes, and skills consistent with the principles of cultural pluralism and to translate the philosophy of multicultural education into classroom practices.

To be most effective the training programs should take place in an environment where ethnic diversity is respected and prized. Cultural pluralism should permeate the entire educational enterprise of preparing teachers for today's schools. The curriculum for multicultural teacher education should create a laboratory setting which emphasizes exploration, experimentation, and demonstration. Teacher education students should learn by doing many of the same things they will expect their students to do. The teachers-in-training must be exposed to a variety of content and resources on different ethnic groups, exemplary instructional techniques, and prototype learning experiences. Within this atmosphere of experimentation teaching should proceed through demonstrations, modeling, and simulations, and deduction. This allows teacher education students to derive major educational principles and potential practices for multicultural education from actual and simulated experiences. They, in turn, need to translate their learnings about ethnic groups and cultural pluralism into demonstrative behaviors or instructional modules. A supportive climate must prevail where teachers know that experimentation is the mainstay of the preparation program, and that it is perfectly natural to "fail" from time to time in their efforts to master the program objectives. They should be encouraged to challenge, to test out, to further validate or invalidate the concepts and theories, the information and experiences they are receiving about content, curriculum development, attitudes and skills essential to implementing multicultural education.

The mandate to colleges of education and school systems to change their preservice and inservice education programs to reflect cultural pluralism is challenging indeed. It is a momentus and a critical task. Hopefully the suggestions offered in this paper for designing curriculum for multicultural teacher education is a feasible beginning. The author has tried to maximize the utility of the ideas suggested by discussing what each of the major curriculum components means, by including examples of the kinds of information needed to operationalize the concepts for teachers-in-training. Some examples of selected resources that are useful in translating the curriculum ideas into comprehensive and practical multicultural perparation programs were also provided. While these ideas for multicultural teacher education are no panacea, they do have the potential for providing some structure and focus to better prepare teachers to work with ethnic students, to design multicultural programs for students, and to use multiethnic perspectives and techniques in teaching students.

The multicultural training of teachers will require much time and energy, and undoubtedly will be terribly frustrating from time to time. Yet we cannot allow its difficulty to lessen our commitment to getting the job done. For, providing qualitative and equal educational opportunities for all students in our culturally pluralistic society are linked inextricably to multicultural teacher education. Well designed instructional plans and accurate curricular materials are necessary but insufficient to implement the kind of multicultural education America's youth need. Teachers are the single most significant variable in this educational process. Therefore, however formidable a task it may be, multicultural teacher education is indispensible for today's schools. Carefully planned and systematically organized teacher education curricula must include the facts and implications of cultural pluralism for classroom practice. This is a necessary first step toward improving the overall quality of teacher preparation and American public education.

FOOTNOTES

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CHAPTER 3

EDUCATION THAT IS MULTI-CULTURAL AND P/CBTE: DISCUSSION AND RECOMMENDATIONS FOR TEACHER EDUCATION

Carl A. Grant

In response to professional and lay dissatisfaction with existing teacher education programs in the late 1950's and 1960's, teacher educators in ten universities[1] across the country developed the alternative teacher training strategies which were a part of the developments that came to be known as P/CBTE. Possibly the single most significant development in teacher education in recent years, Performance/Competency-Based Teacher Education has, since its inception, suffered an alternating deluge of praise and criticism. Despite the plethora of both theoretical and practical literature on the topic one of the key issues that has not received adequate treatment is the degree of appropriateness of this strategy for educating teachers in a culturally pluralistic society. I, therefore, wish to examine this issue by considering the following areas: (1) description of P/CBTE, (2) definition of *Education that is Multi-Cultural* (EMC), (3) relationship between EMC and P/CBTE, and (4) specific recommendations for teacher education. Although my specific focus in terms of teacher education is on P/CBTE, I encourage the reader to weigh my views in relation to all forms of teacher education.

DESCRIPTION OF P/CBTE

Although P/CBTE has been described by many over the past decade, the description regarded as authoritative by advocates and opponents alike is Elam's *Performance Based Teacher Education: What is the State of the Art?*[2] In his discussion Elam outlines three categories of characteristics of a competency-based program: (1) essential elements, (2) implied characteristics, and (3) related yet desirable characteristics.

Essential Elements

According to Elam, there are five generic elements essential to a competency-based program. The teaching competencies (knowledges, skills, behaviors) to be demonstrated are derived from explicit conceptions of teacher roles and are made public in advance. Assessment criteria are based upon specified competencies, include statements of expected levels of mastery under specified conditions, and are also made public in advance. While the assessment of competency uses the student's performance as the prime source of evidence, the student's knowledge and skill relevant to "planning, analyzing, interpreting, or evaluating situations or behavior"[3] is also taken into account. The student's rate of progress through the program is determined through assessment of competency demonstrated by performance rather than by deadlines set through course completion or semester requirements. In sum, the institutional program facilitates the development and assessment of the student's achievement.

Implied Characteristics

Although all five essential elements must be present if a program is considered competency-based by Elam's criteria, there are implied characteristics which will most probably be present. For example, because attention is given to varying learning styles and rates of progress, instruction in a competency-based program tends to be both individualized and personalized according to the learner's needs. The learner is guided through his/her development by both external feedback from instructional personnel and through self-evaluative measures which deal directly with the acquisition of the specified knowledges, skills, and behaviors. In addition, the systemic nature of a competency-based program requires that all elements operate to facilitate the demonstration of the desired competence. This feedback element provides information to the program as well as to the individual. Since the goal of a competency-based program is demonstrated performance, emphasis is shifted from the traditional entrance requirements to exit criteria. In order to facilitate the acquisition of specified competencies, instruction is modularized. This increases opportunities for a more individualized/personalized approach by allowing for a variety of learning alternatives and styles. In terms of accountability, both the student and the program are held responsible. Determination of the student's completion of the teacher preparation program is effected through the student's demonstration of the competencies required for his/her professional role.

Related and Desirable Characteristics

In addition to the essential elements and the implied characteristics, there are also related characteristics which are desirable but not required. For example, since a real school setting is preferred for the demonstration of competency, a major portion of the student's preparation should take place in a field setting. Decision making should include

"such groups as college/university faculty, students, and public school personnel"[4] in both policy and instructional matters. This would not only serve an instructional function for the student in problem solving and decision making, but facilitate feedback to the program as well. Materials which facilitate the acquisition of knowledges, skills, and behaviors should consist of both (1) protocol materials, which address teaching concepts, and (2) training materials, which include the full range of instructional techniques available. Because of the systemic nature of a competency-based program and implicit feedback loop, it should be research oriented and therefore regenerative. In addition, professional preparation is viewed as career-continuous rather than limited primarily to a specific preservice period. This view, in turn, demands not only the role integration required of the student in combining and selectively utilizing competencies already mastered but also an ever-increasing perception of the teaching/learning process throughout one's professional career.

DEFINITION OF EDUCATION THAT IS MULTICULTURAL

It has long been recognized that American society is pluralistic and has been for more than three centuries. Despite this recognition, however, little of real substance has been accomplished by educators to affirm cultural diversity in schooling policies and practices. The education literature is replete with accounts of such compensatory educational programs as intensive English programs for non-native speakers, transitional bilingual programs, and the like. All of these recognize our diversity but, at the same time, encourage movement to and compliance with majority culture norms. In spite of critical legislation and historic court decisions, to wit, the *Brown v. Board of Education* decision, the Bilingual Education Act, and the Ethnic Heritage Studies Act, we have moved very slowly in affirming cultural diversity and eliminating cultural bias in schooling.

In order to truly recognize, accept, and affirm cultural diversity and individual differences, it is essential that we adopt an overriding educational philosophy that respects the cultural and individual differences of all people, regardless of their racial, ethnic, cultural or religious backgrounds, or physical differences. The belief that all people must be accorded respect is undergirded by a fundamental acceptance of the premise that all people have intrinsic worth. It should thus be the goal of society's socializing institutions—especially our schools—to recognize the worth of all people and to instill and maintain the importance of equal respect for all. Educational policies and practices which respect and affirm cultural diversity and individual differences are needed for achieving this goal. In theory and practice, we must have *Education that is Multi-Cultural.*

Although the term Multi-Cultural Education has been used to describe this view, I believe that this term is erroneous. Because of the nature of the English language, adjectives delimit concepts at the same

time they describe them. For this reason, Multi-Cultural Education implicitly suggests part of one's education that is concerned with multi-cultural purposes and focus. Such terminology essentially suggests a specialty as opposed to all of one's education. Since education that respects cultural diversity and individual differences must pervade all aspects of schooling, its principles and purposes must be comprehensive, penetrating and integrating—not narrow, supplementary, restrictive, or assimilating. Thus the term used to describe such education should be *Education that is Multi-Cultural.*[5]

In essence, *Education that is Multi-Cultural* is a concept predicated upon a fundamental belief that all people must be accorded respect, regardless of their social, ethnic, cultural, and religious backgrounds. It is manifested in an educational process that *neither* advocates nor tolerates the heating up of the old "melting pot" nor the creation of multi "mono-cultural" educational programs. Instead, *Education that is Multi-Cultural* includes such features as the following:

1. staffing composition and patterns throughout the organizational hierarchy that reflect the pluralistic nature of American society;
2. curricula that are appropriate, flexible, unbiased, and that incorporate the contributions of all cultural groups;
3. affirmation of the languages of cultural groups as different rather than deficient;
4. instructional materials that are free of bias, omissions, and stereotypes; that are inclusive rather than supplementary; and that show individuals from different cultural groups portraying different occupational and social roles;[6]
5. educational evaluation procedures, which assess not only the content of the curricula and instructional materials, but also how successful the experiences and materials help to accomplish a better understanding of the respect for humankind.

Education that is Multi-Cultural values the precepts implied by *cultural pluralism, multi-lingualism, cross-cultural studies, inter-cultural studies, and inter-group and human relations.* The concept may best be defined by describing the manifest, implied and latent (but nonetheless desirable) components:[7]

Manifest Components
(Essential)

Respect—for all people, regardless of sex; racial, cultural, ethnic, and religious backgrounds; physical handicap; or physical size

Implied Components

Acknowledgement by all individuals within the society of the variability

and diversity of humankind—"No One Model American"

Opportunities for contact with people of different backgrounds

Freedom of coercion from any special interest group

Tangible forms (properly trained teachers, unbiased materials, etc.)

Social and political institutions that reflect in their leadership and membership the diversity of their constituencies

Mass media messages (newspapers, television, etc.) that reflect the racial and cultural diversity within our society.

Latent (But Nonetheless Desirable) Components

Culturally diverse staff; pluralistic focus, configurations, and approaches in teaching/learning environment

Active community involvement

Education that is Multi-Cultural is comprehensive and fundamental to *all* education endeavors. If we are to effectively serve the needs of all children in our schools, it is imperative that our teacher institutions and strategies substantively reflect this concept.

RELATIONSHIP BETWEEN EMC AND P/CBTE

An examination of the elements and characteristics of P/CBTE as a teacher training strategy in light of *Education that is Multi-Cultural* reveals a number of concerns which merit careful consideration. The specific concerns I will focus on include: (1) the nature of the teaching act and of "good" teaching, (2) the production metaphor and behavioral objectives, (3) humanistic aspects of teaching, (4) accountability, and (5) evaluation.

The Nature of the Teaching Act

As Broudy[8] and others have pointed out, one of the most serious questions regarding P/CBTE involves the nature of the teaching act. Despite more than fifty years of research in teacher education, there is no consensus regarding definitive teacher behavior. Instead, we have a plethora of somewhat confusing and sometimes conflicting sets of

teacher characteristics from which we might draw in defining the teacher's role. Notwithstanding the various foci of teacher roles,[9] including transmitter of culture, director or facilitator of learning, member of the school community, member of the larger community, organizer, planner, synthesizer, implementor, counselor, evaluator, ad infinitum, the fact remains that teaching is more than the sum of its parts. Although, as Broudy notes, "Teaching can of course, be *thought of* as broken down into parts, [but] as a concrete action it is guided at every moment by a sense of its total pattern."[10]

Despite the sense of wholeness which as intelligent beings we claim to desire in human thought and action, P/CBTE programs, by design, demand that we divide teaching into a number of discrete parts in order to demonstrate a teacher's competence in each one. For example, we have only to look cursorily at a catalog of teacher competencies[11] to find a master list of 1301 competencies classified under 39 topics in 31 content areas which highlight 10 major categories of teacher behavior, each of which is subdivided into 5 to 8 subcategories.

It is interesting to note here that Topic 15 in this catalog is Human Relations, Topic 29 Pupil/Teacher Relations, and Topic 30 Pupil/Pupil Relations. My argument here is two-fold: (a) that teaching is all this and more—and more; and (b) that fragmenting teaching serves a divisive and trivializing rather than integrative function. No single individual involved with teacher education in any way can rightfully deny the need for more and better research into the nature of the teaching act. Until we have definitive answers, however, it is sheer folly to conceive of such areas as Human Relations, and Teacher/Pupil and Pupil/Pupil Relations as being three potentially isolated topics of study in a teacher education curriculum. Many designers of P/CBTE programs assume that areas such as these three can and will be integrated into the teacher's total behavior. However, there is the danger that, if taken literally, the fragmented teaching act in P/CBTE might actually permit demonstrated competency in each area singly. Given the basic premises of EMC, it is essentially that these three "topics" along with many other aspects of teaching pervade all of teacher education. If P/CBTE is to be regarded as an appropriate teacher training strategy for EMC, it is essential that the entire program as well as each competency required within such a program reflect these basic premises. Until we have the answers we need from research, our "ultimate criterion for judging good teaching must result from one's value orientation,"[12] or, in sum, from the different value orientations in our pluralistic society. If we prize respect for all people and value wholeness over divisiveness, the fragmentation of the teaching act as it is now in many P/CBTE programs runs counter to our goals.

Production Metaphor and Behavioral Objectives

Education has alternately been described metaphorically as a nurturing process, with the teacher as gardner and students as plants; as an adventure or journey, with the teacher as guide and students as

travelers; and as a diagnostic/prescriptive process akin to a doctor/patient relationship.[13] The fourth metaphor commonly used, and the one most illustrative of P/CBTE, is the production metaphor, with the school as the factory, the teacher as worker, the student as raw material, and learning as the end product. Through the specification of desired competencies and assessment criteria, P/CBTE essentially demands predictable outcomes, fixed goals, and measurable performances, not unlike the requirements of industrial productivity and efficiency. It is precisely this metaphorical fit that has prompted critics to express their outrage in a plethora of criticism dealing with the mechanistic process/product relationship which is seen as anti-humanizing and, in fact, anti-educational. As Smith notes:

> . . . the fundamental question is whether an industrial model of efficient production is an appropriate one for thinking about the complex enterprise of education—of helping persons to discover and cultivate their distinctive humanity. Are the complex states of mind and disciplined forms of thought and action which we designate as "educated" adequately captured in such abstract notions as "specified outcomes?"[14]

Although the systemic nature of P/CBTE programs has received a major share of the criticism, another focus of opponents has been behavioral objectives, from which the total process begins and to which it returns through the feedback loop, to possible modification when the product is inadequate. It is not only the fact that behavioral objectives are Skinnerean and, therefore, preferentially objectionable to some, that has prompted criticism, but that they essentially trivialize and distort the teaching act. On the whole, behavioral objectives are selected on the basis of ease of observation and measurement in a P/CBTE program, suggesting action which is divorced from plan or intention and implying internal or mental events as nonexistent or irrelevant to the act.[15] By design, behavioral objectives require that public observable actions be used as indicators of learning, thereby implying "a commitment to external methods of intersubjective evaluation."[16] This consequently denies, or at best ignores, concomitant learning and unintended outcomes which may be equally as positive and desirable as those predicted and required as acceptable performance. In addition, the specificity and sometimes narrowness of behavioral objectives flatly ignores mental activity which may lead to essential understanding for which there is no behavioral equivalent. An example might be the appreciation of an exquisite painting or the ultimate private understanding of what something truly *means*. For P/CBTE to accommodate the basic premises of EMC, behavioral objectives must be replaced by instrucational objectives which take concomitant learning and unintended outcomes into account.

For the discussion of EMC, there is another concern which must be considered with regard to behavioral objectives and the notion of mastery. Although one of the essential elements of P/CBTE noted earlier, that of allowances for varying rates of progress, suggests freedom in terms of individual differences, the end product is still the

same for everyone, when competence is defined as "adequacy for the task." Assessment criteria which derive from the stated objectives and include statements of expected levels of mastery under specified conditions, without encouraging varying degrees of proficiency, do not, by design encourage differences. The potential danger here is that teachers could be trained "adequately" but uni-directionally in keeping with the tradition of majority culture norms. Without a total awareness on the part of P/CBTE program designers of cultural and individual differences, and without an integration of concomitant learning and unintended outcomes, P/CBTE could be, at worst, damaging and, at best, self-defeating.

Humanistic Aspects of Teaching

Given the criticism of P/CBTE in relation to the foregoing questions regarding the act of teaching and the learning process, what seems to emerge is a fundamental concern for the humanistic value and import in P/CBTE. The question is not whether P/CBTE programs *are* humanistic, but whether they *can be*. If we accept humanism as a way of life that accepts and promotes human interests, human value and human dignity, we are essentially acknowledging the intrinsic worth of all people. We thus see every person as Nash does, as a "free, unique creature, capable of attaining a self-direction and a creative productivity that stem from his [her] whole person."[17] Productivity is not alien to this view—but it must be productivity which evolves from within the person rather than from external rewards or from mere compliance with the industrial model.

Despite the merited criticism of explicit fragmentation and behaviorism in P/CBTE, there are certain of Elam's characteristics which hold promise for a humanistic perspective. The determination of the student's progress in terms of his/her own rate, for instance, is surely more humanistic than arbitrary course or term deadlines. In addition, the exit requirement emphasis, encouragement of self-evaluation, and varied learning alternatives are surely more humanistic than rigid entrance requirements, certification through accumulated credits, and singular and inflexible *learning* modes. The most critical characteristic here, however, is that of individualization/personalization of instruction. Although Elam lists this as an implied characteristic rather than an essential element, virtually every program that views itself as performance/competency-based emphasizes its attention to the individualization/personalization of instruction according to the learner's needs. What is disturbing here is that individualized/personalized instruction in P/CBTE might in actuality only mean allowances for varied pacing and varied activities. If programs are truly individualized/personalized, then they must avoid notions like "one right answer" and "correct behavior," and, instead, promote a union of technique and humanism to capitalize on the importance of human variablity, complexity, uniqueness, and originality.[18] They must, as Nash notes, include a "concern for self-direction, responsibility for one's

own learning, . . . and the development of qualities like curiosity, wonder, awe, imagination, commitment, openness, and respect for self and others."[19] For a P/CBTE program to be truly individualized and personalized, we must keep in mind the fact that

> The individual is not wholly explained by his [her] group, that he [she] is something more than a member of society, that his [her] person is more precious than his [her] membership label, and that human life is impoverished if demands for performance snuff out or depreciate the individual's unique capacity for joy, zest, curiosity, awe, wonder, or humor . . . it is difficult to justify the sacrifice of these individual human qualities for the sake of higher performance in skills or attributes whose future worth cannot be reliably estimated.[20]

The degree to which any teacher education program can accept and affirm the worth of each individual determines its humanistic quality and subsequent appropriateness for *Education that is Multi-Cultural.*

Accountability

Although it is acknowledged that teachers should be responsible for their actions, educators and lay persons alike recognize that teachers do not and cannot control all the factors which influence their students' learning. It is even possible that worthwhile teaching might not result in student learning, while ineffective teaching might not prevent student success. In addition, learning might occur but not immediately follow a teaching act, as Polanyi's "tacit knowing"[21] attests.

Despite the recognition of the lack of comprehensive teacher influence, there are many who vociferously campaign for teacher accountability. Accountability is an issue to be considered in three dimensions when we discuss P/CBTE and EMC: (a) teacher accountability in relation to pupils in the classroom, (b) student teacher accountability in relation to self and to the teacher training program, and (c) teacher training program accountability in relation to student teachers and to the prospective client communities.

The rhetoric and furor of the 60's regarding teacher accountability was a primary impetus for the development of P/CBTE programs. In actuality however, there is little more in a P/CBTE program to guarantee successful client pupil learning than there is in a traditional teacher education program. There is an underlying assumption that if a teacher has demonstrated competency in a specific task, it is *more likely* that pupils will learn than if the teacher has not been required to demonstrate his/her teaching ability in a specific context according to specified assessment criteria. In other words, the assumption is that the specific training in a P/CBTE program is preferable to the more global experience that is characteristic of traditional programs. It is obvious that there is a great need for more empirical evidence to either support or refute this assumption. We must continue to search for ways to both extrinsically and intrinsically improve the learning of all pupils in a culturally pluralistic society.

When we consider accountability in terms of the student teacher's relationship to himself/herself and to the preparing institution, we find that he/she has a dual role in P/CBTE. It is, first of all, the student teacher's responsibility to demonstrate competency in teaching skills, assuring the personnel of the institution that he/she is, in fact, competent and thus certifiable. More important, however, from a humanistic standpoint is self-accountability, through which the student teacher is, in the final analysis, responsible for his/her own learning. For *Education that is Multi-Cultural* this means is more than responsible action in merely completing program requirements and demonstrating competence in given teaching skills. It is, in sum, a total commitment to the development of "concomitant attitudinal and affective changes that occur in skill training."[22] It is the pursuit of a deep understanding of culture and values different from one's own, rather than a simple cognitive awareness of the historical accuracy of the facts surrounding an event such as Wounded Knee.

In addressing the dimension of program accountability in P/CBTE, Elam focuses attention explicitly on the program's responsibility to students and implicitly on its responsibility to prospective client communities. The primary concern here lies with the implicit aspect. Although Elam mentions "broad base for decision making" as a related/desirable characteristic, his elaboration is described as involvement by "such groups as college/university faculty, students, and public school personnel."[23] Perhaps some P/CBTE program designers and participants, in reality, carry Elam's suggestion further and involve representatives of the prospective client communities in meaningful decision making. What is potentially dangerous, however, is a strict adherence to the characteristics as Elam elaborates it, or worse, a blatant neglect of a broad base for decision making simply because it is regarded as "related and desirable" rather than as an essential element. Although some critics feel that many P/CBTE programs have, to date, ignored the principle of community involvement "by restricting the range of judgment sources for defining teacher roles,"[24] P/CBTE does hold promise for a wider representativeness in decision making. It is imperative, however, in *Education that is Multi-Cultural,* regardless of the form of teacher preparation, that community participation in decision making be openly and actively fostered and supported.

Evaluation

A persistent rethinking of evaluation methodologies for education has been emphasized in universities and other research institutions for the last fifteen years. What has emerged is a cognizance of the inadequacy of evaluation procedures and techniques which primarily measure output in relation to specific input in the manner in which agriculturists measure crop yield in relation to soil treatment products used.[25] It has become apparent that what is needed is a well-balanced combination of empirical methodologies, quasi-experimental designs, and alternative research strategies from anthropology, sociology, and cognitive

psychology.. This would allow for a more valid assessment of the dynamic processes, both quantitative and qualitative, involved in the education of children.[26] It is my belief that the evaluation of teacher preparation must not be limited solely to assessment of predicted outcomes in terms of measurable behaviors. In short, the degree to which P/CBTE programs can incorporate alternative methodologies to assess the educative process, the intervening variables that occur between "input" and "output," the concomitant learnings, and the unintended outcomes would determine this appropriateness for EMC.

RECOMMENDATIONS FOR TEACHER EDUCATION

In light of our examination of the concerns raised with regard to the relationship of P/CBTE and EMC, it is important to focus attention on recommendations not only for P/CBTE but for the reform of *teacher education as a whole* in a pluralistic society. This concludes (a) staff composition, (b) experience, (c) course content, (d) instructional material, and (e) research.

Staff

Of primary importance to any educational program that is multi-cultural is the staff composition. Teacher training institutions that are serious about preparing individuals to teach in a multi-cultural society will reflect this commitment in a staff composed of persons from different cultures, races, and sexes. This composition must not be token representation or with minority group members teaching only so-called ethnic studies courses, or being employed in "soft money positions." Minority group staff members must be placed in tenured track positions and given the opportunity and responsibility for teaching core courses like research, reading, educational psychology. It seems reasonable to assume that teacher trainers have not had adequate preparation in teaching culturally different children and therefore that they themselves need experiences that will prepare them to educate their students for teaching in a multi-cultural society. It is therefore essential that white educators recognize and understand how the forces of racism, sexism, and prejudice permeate our society. It is also essential that they understand that this racist behavior has been responsible for a system of oppression in every facet of life, i.e. socially, economically, politically, and has given minority group people an alien status in this country. Furthermore, it is imperative that white educators understand and vigorously attempt to remove the cancer caused by this racist behavior.

To remove this cancer white educators must become involved in experiences that will lead them to accept and appreciate (as opposed to tolerate) cultural diversity and to explicity utilize its principle in their teaching. Lewin has stated:

> Man must participate in his own re-education if he is to be re-educated at all. And re-education is a normative change as well as a cognitive and perceptual change.[27]

It is equally important that minority group teacher trainers have experiences that will help them understand and become sensitive to other cultures.

> The educator who is a member of a minority group often has a strong identification with his/her culture – an identification that also borders on chauvinism. These minority educators are sensitive to their particular minority culture, but have little sensitivity toward other minority cultures or toward the dominant culture.[28]

All educators must understand the importance of their influence upon the students they are preparing and vigorously strive to inculcate the principle of *Education that is Multi-Cultural* in their teaching and behavior.

Experience

John Aragon notes, "The true impediment to cultural pluralism is that we have culturally deficient educators attempting to teach culturally different children."[29] To alleviate this condition, we must cease the type of teacher training which assumes that all children are the same and may therefore be taught in the same manner. Teacher trainers must help teachers be sensitive to the possible existence of unspoken ethnic influences on the development of each individual child's identity. Language, for instance, is one important variable in a child's identity and we must begin to acknowledge that ours is a polylingual society. However, language is not the only variable in a child's identity that is influenced by ethnic background. Levine and Herman make a strong case for other sensitivities which the successful teacher must develop:

> Besides the matter of language, there are other more subtle matters which teachers ought to be aware of. Research shows that there are objective, measurable, observable behavioral traits which are strongly linked to ethnicity. For example, some Mediterranean groups expect gestures of affirmation such as nods and "uh-huh's" while talking; Germanic groups expect just the opposite. Thus, two individuals with the same ethnic heritage soon develop a pattern of synchronization in their conversation. This synchronization and mutual acknowledgement of gestures and rhythms is more difficult to establish across ethnic lines, perhaps making communication more difficult or ineffective.[30]

One of the most crucial series of changes that must be instituted in our teacher education programs are those designed to eliminate the remoteness from the realities of classroom experience (which most new teachers feel). Prospective teachers must be provided with opportunities for real learning experiences with children both inside and outside the classroom. Teachers must be made aware that the classroom is not an area remote and separate from the larger, pluralistic society, but instead understand that the classroom is a microcosm of the larger, pluralistic society. To this end, we must train our teachers to make plausible connections between what happens in the classroom and what happens in the real world.

The future teacher must be provided with training experiences and actual interactions with the people of diverse cultures and of the community where he/she will be teaching. Teacher training programs must also lead each of their students to examine and understand his/her personal human prejudices, and specifically his/her racial prejudices.[31] After this, it will be necessary to then guide each prospective teacher" . . . in the techniques of handling problems of interpersonal relations that arise from racial prejudices in his students and their parents.[32]

Course Content

While increased practical experience is important, this is not meant to minimize the role of pedagogical courses in teacher training and education. The following excerpt from *Teachers for the Real World* provides a cogent argument for systematic courses:

> Not everything that the teacher needs to know can be learned from analysis of different types of situations, even though these situations can span the social spectrum. Just as it is important for the prospective teacher to learn concepts in the situation where they are to be used, so it is important for him to understand the theoretical context from which these concepts are taken. Nowhere is this fact more evident than in the development of cultural empathy. A teacher may understand from the analysis of a situation the conflicts that a child must have at home. But that is not the same as empathizing with the total social and cultural pattern within which the family and the child exist. It is one thing to be able to project one's self into a personal or family situation and it is quite another to understand, with a measure of comprehensive objectivity, the cultural conflicts that cause that situation. The teacher needs both of these forms of empathy. For this reason, the situational approach must be supplemented by a systematic study of pedagogically relevant aspects of the sociology, anthropology, and linguistics of the inner city, or rural poverty, suburbia, or any part of society from which a pupil comes.
>
> . . . The situational approach should also be reinforced by a study of the relevant aspects of knowledge theory and the cognitive and affective processes of learning and feeling. The criteria and structure of knowledge and concepts and laws of learning are so interrelated with one another, and with other basic considerations such as the teaching process, that a more complete understanding of them depends on a study of their extended intellectual context.[33]

Teacher education institutions must have within the curriculum content activities that will prepare the teachers to distinguish between cultural differences and learning differences. An excellent illustration of this has been in teaching teachers to expect children to conform to the norms of "Standard English" through language arts instruction and to reject as deficient any language habits which deviate from the standard form.[34] In sum, all course content for teachers must become more responsive to "the questions and importance of social justice and social change."[35]

Finally, we must prepare teachers to be responsible for "the objectivity of the content they teach."[36] For, as the authors of *Teachers for the Real World* tell us, ". . . a program that does not prepare them (teachers) to examine the biases of instructional materials and to select subject matter as fair as possible to all interests and groups is inadequate.[37]

Instructional Material

Instructional materials, perhaps more often than they should, turn out to be the most important resource for the student teacher's experience. Malcolm P. Douglass calls attention to this when he states:

> Teacher educators can no longer allow cookbook courses that prepare teachers to use existing materials. While it is important to know what is available along textbook lines, if only to decide what not to use in the classroom, it is much more necessary to understand the basic ingredients in the teaching of reading: knowledge about language development and the language learning, how the child's own language can be used to enhance that development, and such sources of richly rewarding reading as are available in trade books (or children's literature).[38]

It is therefore important that teacher training materials, because of their extensive use, explicitly and implicitly convey to the users the importance of recognizing and appreciating cultural diversity. Most teacher training materials have not, where applicable, included in their design a recognition of the principles of cultural pluralism. G. Grant, after examining teacher preparation materials, offered the following statement:

> If the teacher preparation materials examined . . . represent the state of the art of material relative to ethnic and cultural biases and sex role stereotyping, it is clearly evident that teacher preparation materials are inadequate. All of the materials examined need to be "corrected" before they are used in teacher training institutions. It is disgraceful that we are preparing teachers to teach in a multi-cultural society using materials that are mostly unicultural.
>
> We cannot assume also that oblique references and discussions about children from different ethnic and cultural groups will enable teachers to develop the skills, attitudes, and behaviors to teach in a multi-cultural society. Furthermore, we cannot assume that professors of education will modify or supplement the existing bias in teacher preparation materials with more relevant material, or that they will institute meaningful discussions in the area of ethnic, cultural, and sex biases. Teacher preparation materials must be unbiased from conception.[39]

Teaching training materials must acknowledge and reflect America's cultural diversity. They must also be free of errors and stereotypes about the various racial and ethnic groups, and provide an opportunity for students to analyze the meaning of various experiences of cultural groups. Teachers must also be taught how to revise existing culturally biased materials. In order to eliminate biases in teacher preparation

material, G. Grant offers the following recommendations:[40]

1. College and universities and publishers should establish criteria for selecting materials.
2. Illustrations, photographs, cartoons, etc., used in teacher training materials should reflect the multi-cultural nature of our society.
3. The content—where applicable—should include information about minority groups and males and females.
4. The content—where applicable—should discuss pupil-teacher interaction with children from various ethnic and cultural groups, and both boys and girls.
5. The content—where applicable—should discuss teacher attitudes and expectations toward both girls and boys of different cultural and ethnic backgrounds.
6. The content—where applicable—should explicitly explain how the curriculum and curriculum materials of the classroom can be made relevant and non-stereotypic.
7. Materials written by minority group people and women in areas other than racial and sex bias should be sought and utilized.

Research

As indicated earlier, there is an overwhelming need for meaningful research in education as a whole and in teacher education specifically to aid in discovering the essence of teaching and learning. If educators are ever to serve the needs of children as we have been professionally charged, it is imperative that we seek out and utilize more effective measures for research and evaluation. The conventional methodology based on the agriculture-botany paradigm, which has almost singlarly characterized American educational research during the past, is the object of strong criticism because of its basic "input-out" model.[41] What is more appropriate for teacher education in a pluralistic society are alternative approaches, such as the model proposed by Bussis, Chittenden and Amarel,[42] which demands more concern for the quality of experience and the meaning of behavior. Through observation, documentation of environments, and in-depth interviews, rather than pretest-posttest procedures, data can be gathered within the natural settings of classrooms, without attempting to manipulate but rather to understand the teaching and learning variables.[43] In sum, alternative approaches draw on such resources as qualitative methodology, phenomenology, symbolic interactionism, Gestalt psychology, and ethnomethodology, in order to contrast reliability vs. validity, objectivity vs. subjectivity, process vs. outcome, quantitative vs. qualitative data, and uniqueness vs. generalization. The fundamental issue for teacher education is to select and pursue approaches which will help us determine the most suitable and effective teaching strategies as well as the most appropriate curriculum content for a culturally pluralistic society.

CONCLUSION

As a concept, EMC should serve as a cornerstone for all educational endeavors. Regardless of the strategy employed, teacher education in general must apply the principles of EMC. These principles are fundamental to a democratic society that was made possible by people striving for, and demanding political and social justice. Although implementing the principles of EMC is morally the right thing to do, there are more concrete reasons that must be recognized. Given the fact that technology is becoming the master, instead of the servant of humankind, respect for and appreciation of the intrinsic worth of humankind is essential to attempts to tame technology. In addition, the coming to power of countries populated and governed by people of color, necessitates our revoking the "Anglo-conformity doctrine," and adopting the principles inherent in EMC. In order to harmoniously communicate and conduct political affairs with nations of color, we must learn not to confuse differences with deficiencies, and skin color with ability. Most important, however, is the fact that the implementation of these principles is crucial to our success as a nation of independent yet interdependent individuals.

FOOTNOTES

1. The ten proposals that were funded were: the Universities of Florida State, Georgia, Massachusetts, Michigan State, Pittsburgh, Syracuse, Toledo, Teachers College, Columbia, and Wisconsin-Madison, as well as the Northwest Regional Educational Laboratory based in Portland, Oregon.
2. Stanley Elam, *Performance Based Teacher Education: What is the State of the Art:* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971).
3. Ibid., p. 9.
4. Ibid.
5. For a comprehensive discussion of this position, the reader is referred to the author's forthcoming *Phi Delta Kappan* article "Say What You Mean – Education that is Multi-Cultural – Mean What You Say!"
6. Carl A. Grant, "Foreword," in *Tell Us Who You Are: Oral Language Development for Multi-Cultural Education*, by Susan L. Melnick (Madison, Wisconsin: Teacher Corps Associates, 1976).
7. Carl A. Grant, "Exploring the Contours of Multi-Cultural Education," in *Sifting and Winnowing: An Exploration of the Relationship Between Multi-Cultural Education and CBTE*, Carl A. Grant, ed. (Madison, Wisconsin: Teacher Corps Associates, 1975), p. 9.
8. Harry S. Broudy, *A Critique of PBTE* (Washington, D.C.: American Association of Colleges for Teacher Education, 1972).
9. For example, see Lucien B. Kinney, *Measure of a Good Teacher* (San Francisco, California: California Teachers Association, 1953); J.R. Marshall, "The Roles of the School Teacher," *High School Journal* (1972):

320-329; and *Partners in Progress* (slidetape), by Carl A. Grant and Susan L. Melnick (Madison, Wisconsin: Teacher Corps Associates, 1976).

10. Broudy, p. 3.
11. 1973 Florida Catalog of Teacher Competencies (Tallahassee, Florida: Multi-State Consortium on Performance-Based Teacher Education, 1973).
12. Frederick A. Rodgers, "Minority Groups and PBTE," in *Regaining Educational Leadership: Critical Essays on PBTE/CBTE, Behavioral Objective and Accountability*, Ralph A. Smith, ed. (New York: John Wiley & Sons, 1975), p. 179.
13. See, for example, Leo W. Anglin, "The School Organization and Curriculum-Instruction Decision Making" (Ph.D. dissertation, University of Wisconsin-Madison, 1975).
14. Ralph A. Smith, "Introduction: Educational Criticism and the PPBS Movement in Education," in Smith, p. 7.
15. See Smith, p. 8; Broudy, p. 9; and Walter H. Clark, Jr., "Performance-Based Teacher Education and the Teaching of English," in Smith, p. 231.
16. Smith, p. 8.
17. Paul Nash, "A Humanistic Approach to Performance-Based Teacher Education," in Smith, p. 189.
18. Smith, p. 13.
19. Nash, p. 190.
20. Ibid., p. 193.
21. Michael Polanyi, *The Tacit Dimension* (New York: Doubleday, 1966).
22. Nash, p. 197.
23. Elam, p. 9.
24. Rodgers, p. 180.
25. See M. Parlett and D. Hamilton, "Evaluation as Illumination: A New Approach to the Study of Innovatory Programs" (unpublished manuscript) (Edinburg: University of Education, 1972); Herbert M. Kliebard, "Bureaucracy and Curriculum Theory," in *Freedom, Bureaucracy, and Schooling*, V. Haubrich, ed. (Washington, D.C.: Association for Supervision and Curriculum Development, 1971); L. Kohlberg and M. Rochelle, "Development as the Aim of Education," *Harvard Educational Review* 42 (1972): 449-496; and Michael W. Apple, "The Process and Ideology of Valuing in Educational Settings," in *Educational Evaluation: Analysis and Responsibility*, M.W. Apple, H.S. Tufler, Jr., and J.J. Subkoviak, eds. (Berkeley, California: McCutchan Publishing Co., 1974), pp. 3-34.
26. See, for example, a study being completed by G.T. Fox, et.al., tentatively titled, "Impact of Teacher Training: Lessons learned from the 1975 Teacher Corps Corps Member Training Institute" (to be completed in the Fall of 1976).
27. Kurt Lewin, *Resolving Social Conflicts* (New York: Harper and Row Publishers, 1948) and Kurt Lewin *Field Theory in Social Science* (New

York: Harper and Row Publishers, 1951), cited in Robert Chin and Kenneth D. Benne, "General Strategies for Effecting Changes in Human Systems," pp. 43-55, quoted by Roland Buchanan, Jr., "Teacher Inservice Education: Normative Re-Education for a Multi-Cultural Society," in *Sifting and Winnowing*, Carl A. Grant, ed, p. 152.

28. Hilda Hidalgo, "Facilitating Cultural Pluralism in PBTE Programs: The Administrator's Role," in Carl A. Grant, ed., *Sifting and Winnowing*, p. 50.

29. John Aragon, "An Impediment to Cultural Pluralism: Culturally Deficient Educators Attempting to Teach Culturally Different Children," in *Cultural Pluralism in Education*, Madelon D. Stent, William R. Hazard, Harry N. Rivilin, eds. (New York: Appleton-Century-Crofts, 1973), p. 78.

30. Buchanan, p. 187.

31. B. Othanel Smith, *Teachers for the Real World* (Washington, D.C.: The American Association of Colleges for Teacher Education, 1969), p. 20.

32. Ibid.

33. Ibid., pp. 48-49.

34. For an alternative strategy for preservice and inservice training, see Susan L. Melnick, *Tell Us Who You Are: Oral Language Development for Multi-Cultural Education* (Madison, Wisconsin: Teacher Corps Associates, 1976).

35. President's Commission for the Observance of Human Rights Year, *Racism and American Education: A Dialogue and Agenda for Action*, 1970, p. 151.

36. B. Othanel Smith, p. 134.

37. Ibid.

38. Malcolm P. Douglass, "The Development of Teaching Materials for Cultural Pluralism: The Problem of Literacy," in *Cultural Pluralism in Education*, p. 102.

39. Gloria W. Grant, "Are Today's Training Materials Preparing Teachers to Teach in a Multi-Cultural Society?," in *Sifting and Winnowing*, p. 81.

40. Ibid.

41. See Note 26.

42. Bussis, A., E.A. Chittenden, and M. Amarel, *Methodology in Educational Evaluation and Research*, (unpublished manuscript) (Princeton, New Jersey: Educational Testing Service, 1973).

43. Philip W. Jackson, "Naturalistic Studies of Schools and Classrooms," in *Educational Evaluation: Analysis and Responsibility*, pp. 83-105.

CHAPTER 4

RESEARCH AND DEVELOPMENT IN MULTICULTURAL EDUCATION

Harry N. Rivlin

The present status of research and development in multicultural education can be summarized quickly. A great deal is being done by many people in all parts of the country but there is little that is based on hard research or that has been subject to sound and sufficient evaluation. It always feels good to see intelligent people working hard to achieve socially desirable goals. Yet, it is frustrating to see our limited resources dissipated in activities that often duplicate other piece-meal efforts. Becoming aware of what has been done and what needs to be done may lead to greater coordination of efforts and to more productive results in both research and development.

This paper is presented in four sections: The Effect of Teacher Bias on Student Learning; The Current Status of Multicultural Education; Instructional Materials for Multicultural Education; and Needed Research and Development.

EFFECT OF TEACHER BIAS ON STUDENT TEACHING

Both parents and educators are disturbed by having many children of minority ethnic groups do poorly in schools, with low scores on achievement tests and high drop out rates. It is only natural that parents should be depressed when they find that not only are their children's achievements not up to the average for the grade but that the longer the children stay in school the greater is the disparity between their children's scores and those which nation-wide achievement tests indicate are average for that age and grade. Are their children really getting the equal educational opportunity our schools boast of offering to all children or are they suffering the results of being taught by teachers who are biased against them, of teachers who really do not think these youngsters can learn so that the teachers do not teach and the children do not learn? Colin Greer in *The Great School Legend*[1] argues that the school's failure to deal effectively with children of minority ethnic

groups is no recent development, but was also true in the period of heavy immigration from Europe.

Bias is being considered here not so much as race prejudice but as a reflection of the teacher's opinion of the child's intelligence or educational potential. This is the question that has been studied in recent years by many researchers in addition to Rosenthal and Jacobson, whose *Pygmalion in the Classroom*[2] is one of the most frequently cited and hotly debated studies in this area.

Researchers have used widely varied procedures and have come up with such contradictory findings that one can find published research in reputable professional journals to support almost any explanation. There are studies which report that what the teacher thinks the child's potential is has a great influence on the way the teacher treats the child and, in turn, on the child's intellectual growth; other studies report that the teacher's bias has virtually no effect.

Some researchers have used contrived laboratory situations to avoid the many complicating factors and intervening variables inherent in schools. When a researcher seeks to determine whether, for example, Chicano adolescents in a Los Angeles school have a higher drop out rate because teachers do not expect them to succeed in school and then act to make this self-fulfilling prophecy become a reality, are there other possible explanations? Is the teacher a racial bigot? Are the children so poorly dressed that they do not look "success prone"? Has the teacher's judgment been affected by previous experience in working with other foreign language speaking children? Is the teacher using procedures that are inappropriate for that ethnic group? For example, is he assuming that Chicano children respond to individual competition in class the way middle-class children do in a suburban secondary school, or, by contrast, in the way American Indian children do in a school on a reservation? Is the teacher's bias the key factor in influencing a minority student's motivation to do well in high school when the adolescent, living in an area of high unemployment, sees that the high school graduates in his neighborhood are all without jobs?

To eliminate these contaminating factors, some researchers have planned neat laboratory experiments in which the single factor of teacher bias can be isolated and measured. A neat scientific experiment on the other hand can sometimes be so pure that its results may not be readily applicable to the real world of the school. Thus, in several experiments, college students served as tutors to children after being told that some of the children were bright while those in the control group were less likely prospects for academic success. In several such studies, the teacher's procedures were different for the two groups of children. The tutors did expect more of the "bright" children. "Gifted" children did get more attention and more praise. As could be expected, children who were taught more learned more. It is not certain however that these results can be carried over into a school learning situation. Would experienced teachers be affected as much as untrained tutors are if they were told some children were bright and others were not? Is

learning the meaning of abstract symbols the same kind of learning that takes place in school? Is the one-to-one tutor-pupil relationship comparable to the social atmosphere of a classroom?

Dusek, who surveyed extensively the research on the question of *Do Teachers Bias Children's Learning?*[3] concluded:

> First, it is clear that teacher bias effects may exist in the tutoring situation . . . or in the instance where teachers have relatively few students . . . However, the evidence supportive of the notion that teachers bias children's education in elementary school classrooms is not compelling. Indeed, none of the research conducted in elementary school classrooms has replicated the findings reported by Rosenthal and Jacobson (in *Pygmalion in the Classroom*).
>
> Second, evidence indicating that teachers do form expectations for students' performance is abundant . . . teachers tend to treat students differently depending upon their expectations for the student's performance . . . Moreover, these expectancies, and presumably their behavior manifestations, have been shown to relate to students' academic achievements.[4]

What do we have in mind when we speak of the effect of the teacher's bias on the child's learning? Many years ago, Kilpatrick spoke of three types of learning: primary learning—the specific fact or skill the teacher is presenting; secondary learning—the skill or facts the pupil learns incidentally but which at another time might be the subject of primary learning; and concomitant learning—the attitudes and values the child is developing while the other learnings are occurring. For example, during a history lesson on the Bill of Rights, history is the primary learning. The pupil, in referring to his textbook, is getting some reading instruction as secondary learning. There is also much concomitant learning, for in the course of the lesson on the Bill of Rights the pupil is learning that he is or is not a person worth respecting, that he likes school or does not like history or going to school, that he is interested in civil rights or is not, and so on. Kilpatrick regularly stressed the importance of concomitant learning, which busy teachers so often ignore, as the most important of all three kinds of learning.

When we now speak of the effects of teacher bias on learning, do the research studies recognize the importance of concomitant learning? Even though teacher bias may or may not raise the I.Q. noticeably, even though teacher bias may increase or reduce the number of abstract symbols the teacher presents or the pupil learns, what may be even more important though not so easily measured in a brief experiment are the possible effects on the pupil's respect for himself, his teacher, or education as a worthwhile activity for him. What effect does teacher bias, if it exists, have on the pupil's self-concept, on his motivation for learning, on his adjustment to his own needs and problems, and to getting along with others?

While teachers are concerned with intellectual potential and academic learning, other factors may also affect the teacher's attitude toward the child and in turn affect the child's success in school.

Southern speech may be most appealing when used by a good-looking, well-dressed white adolescent girl and seem much less attractive in a poorly-dressed Black youth. Poverty seen at a distance may be romantic but does a teacher romanticize about the child who comes to school restless because he has not had a good night's sleep, a good breakfast, and his mother's good luck kiss as he left for school because she left for her job long before he was awake?

In recent years, Americans have become much more keenly aware of the injustice and the nefarious effects of race prejudice. Instances of teacher bias is sometimes misinterpreted as racial bias. Non-racial teacher bias may be equally unjust and counter-productive but ethnic bias itself is only incidentally or partly a factor. Almost fifty years ago, for example, when American society and its schools were relatively insensitive to the effects of ethnic bias, Wickman[5] studied the difference in the classroom teachers' and psychiatrists' evaluation of the seriousness of various kinds of pupil behavior in the classroom. The teachers tended to rate active misconduct as more serious than withdrawing behavior. For example, they regarded disorderliness in class as being more serious and more consequential than shyness or fearfulness. Wickman remarked that the standards set by the school seemed to sanction a feminine response rather than a more aggressive masculine response and attributed this to the preponderance of women teachers.

There may be a parallel between the ways in which women teachers before Women's Lib expected and rewarded lady-like behavior in both male and female students and the ways in which middle class teachers, regardless of their ethnic background, look at students without regard to their ethnic background. Davis and Dollard in *Children of Bondage*[6] refer to homes in which corporal punishment and fighting are routine, in which a well-aimed throw of a frying pan is almost cheered. What is the reaction of a middle class teacher coming from a home in which such behavior is unheard of to a youngster who responds to an accidental shove by another by hitting instead of waiting for the expected, "I'm sorry?" Teachers who are accustomed to acceptable circumlocutions may be shocked when their pupils use once-acceptable Anglo-Saxon terms or their modern slang equivalents. These teachers may generalize their objections and assume that these youngsters are not interested in their work, will not learn, and are just not worth teaching.

Kirk and Goon, after examining the literature on desegregation and the cultural deficit model conclude:

> There is some evidence that teachers tend to direct their teaching to higher status children, and tend to spend their time either ignoring or criticizing the lower-status students in their classes . . . If a teacher teaches only those children who he feels are worth the effort—and there is evidence that many teachers do not believe in the educability of every child—then the most pressing concern is to provide every low-income minority child with a teacher who believes the child is worth the effort and who is willing to expend it.[7]

Today, very few teachers or laymen accept John Locke's concept of *tabula rasa*, that children come to schools with minds that are *tabula rasa*, clean slates on which the teachers can write. Teachers, too, do not come to class with minds that are clean slates. Teachers do not have to have their biases given to them ready-made—they can grow their own. Leaving ethnic prejudices aside, experienced teachers have developed their own ways of evaluating pupil performance and of predicting pupil success. Teachers may therefore be unwilling to accept the statement of an administrator or psychologist that a youngster is about to blossom academically or that a second youngster will not. It may be that some of the investigations proceeded on the assumption that teachers would accept the investigator's predictions. The inconclusive evidence of change in I.Q. or educational growth that resulted may have been because the investigators did not realize that teachers have minds, experiences, and biases of their own?

This possibility has both experimental and my own subjective experience to corroborate it. Dusek reports that

> Rist found that a kindergarten teacher placed children into groups on the basis of her subjective impressions regarding their likelihood to succeed in the academic situation. Once placed into one of the three levels of this caste system, it was almost impossible for a child to change from one of the lower groups into the top group. Furthermore, Rist found that a child's group placement by the kindergarten teacher was maintained by the first- and second-grade teachers. At the second-grade level the teacher used reading level to assign the groups. Rist, however, noted that the use of 'objective' data may have been simply a rationalization for placing the children into groups on the basis of other reasons, such as neatness, social class, etc.[8]

Would these teachers have changed their expectations and their ways of treating these pupils immediately upon receiving a communication from the "office" about their pupils' potenialities for development?

In one of our largest cities, the school superintendent decided to start an enrichment program for intellectually gifted elementary school children. As a first step, he requested all elementary school principals to forward to their district superintendent the names and addresses of all children in a given grade who had I.Q.'s above a certain point. When the names had been submitted, he found that in seven out of the eight districts in the system, there were enough eligible children to launch the program. In the eighth district, however, the one in the slum district with large numbers of children from minority ethnic groups, not a single child was nominated. He then issued another directive—ignore the I.Q.'s. On the basis of the size of the school, each principal was to nominate for admission to the Intellectually Gifted Program a certain number of children so that the program could be conducted in that district. Incidentally, it should be noted, that he was the only superintendent in a large American city in 1960 who was still the superintendent in that city fifteen years later.

I visited the "Intellectually Gifted Program" class in that eighth district. In fact, I spent two whole days there. These children were not gifted. The teachers knew it—the children weren't even bright enough to know they weren't gifted—but treated the pupils as if they were. I cannot recall any class I have ever been in that was more exciting, more creative than that class.

Our schools often act on the principle that to him that hath shall be given. Except when special services are provided by funds coming from the government, foundations, or other external sources, bright children and those in prosperous suburbs ordinarily get the best teachers, the most enriching experiences, and the most creative learning experiences. The slow children get the repetitive teaching and the drill exercises.

Yes, it does help when teachers think their students are worth teaching and then make the effort to do so.

If explicit teacher bias does not affect student learning, is it possible that pedagogical methods or cues given by the teacher of which he or she is unaware have an impact on student achievement? Many studies have focused on the self-concept or locus of control of minority students.[9] Often minority students are reluctant to take risks in the classroom by volunteering information or initiating interaction with the teacher.

Taba and Elkins codified a number of strategies which enable teachers to diagnose student orientation and provide alternative classroom activities. Under the heading "Diagnosis of Gaps and Abilities," Taba and Elkins suggest open-ended questions, discussion of topics, such as neighborhood-interpersonal relations and relations with parents, systematic observation, sociometry, and interviews. Under "Some Guidelines for Instructional Strategies", the authors tackle problems such as motivation, using literature, alternating expression and reception, role playing, and individualized instruction. They stress the importance of good teacher listening as well as good teacher lecturing. They encourage teachers to create an environment of trust and to encourage students to help each other.[10]

Recent research has confirmed the wisdom of Taba and Elkins' suggestions. Summers and Wolfe[11] conclude that inexperienced teachers tend to be more effective with low achievers than veteran instructors. They argue that the novices have an "undampened enthusiasm for teaching those who find it hard to learn." Taba and Elkins called it "caring". McKeachie analyzed a number of instructional strategies and found methods which allowed active student response to be superior.[12]

In a comparison of different training methods, Johnson and Stratton[13] concluded that a combination of approaches was better than any one technique. Several studies have suggested that teachers are less likely to ask questions of minority students and that such students are less likely to begin conversation with teachers.[14] Good and Dembo suggest that if the child has language problems or difficulty in understanding the material, the teacher may avoid questioning him because long pauses create classroom management problems.[15]

Rist studied the seating arrangements of a single group of Black children in a ghetto school at kindergarten, first, and second grades. He found that the children's dress and cleanliness influenced seating placement and teacher interactions. He identified a high caste group which did not change from grade to grade. The teachers were unaware of the class biases they displayed and justified placement and in-class behavior on academic grounds.[16]

It would appear, then, that unconscious bias is a more fruitful area for study than the sort of preconceived notions investigated by Rosenthal and Jacobson. For teacher trainers the implication is that the trainee must be helped to gain self-awareness much as anthropological field training requires that the field worker attempt to make his or her own values more explicit so as to be a more skilled observer.

When a new teacher is preparing to teach a specific lesson, he usually thinks of how he will present what he has to teach. When he is asked, for example, what the first question is that he must think of when he is teaching inflation to a secondary school economics class, the questions that usually come to mind are: What is meant by inflation? What causes inflation? What are the results of inflation? It is only the more sensitive teacher who begins by asking, "If I were a migrant Chicano farm worker, why should I study inflation in a school I shall probably not be attending a few weeks from today?" Similarly, any child from a minority ethnic group, especially when coming from a poor family, lives in a world so different from that of a middle class teacher that unless the teacher understands the child's life, with its hopes and fears, its aspirations and problems, the world of the school is so remote as to seem unreal to the pupil.

All this does not mean that we should develop courses in Economics for Native Americans or Mathematics for Hispanics as we used to think of courses like Shakespeare for Teachers. It does indicate, however, that we cannot think merely of Methods of Teaching Reading or of courses in Methods of Teaching Social Studies in Secondary Schools without realizing that the cultural values and the cultural patterns of the students affect the styles of learning as much as the teacher's ways of living may influence teaching style.

CURRENT STATUS OF MULTICULTURAL EDUCATION

Milton J. Gold, the associate director of the Multicultural Component of Fordham University's Teacher Corps project, distributed an eight-page open-ended questionnaire[17] on the nature and level of activity in multicultural education to the superintendents of 31 American cities whose population exceeded 200,000. The large cities were chosen on the assumption that the presence in larger cities of people from many cultural backgrounds probably would lead to greater activity in multicultural education.

Possibly the most important result of Gold's inquiry was the rate of return. School superintendents in large cities are a busy group, hardly

likely to be enthralled by the prospect of having to respond to still another long complicated questionnaire. Yet, 17 of the 31 superintendents did reply and also submitted samples of materials used in their schools. In addition, some who did not reply indicated their regret that the questionnaire arrived in the last quarter of the school year when the superintendent's staff was just too busy to respond. Clearly, the superintendents regarded multicultural education as important.

The summary of the responses indicated a high level of awareness at the level of central administration of the need for multicultural education. Mention of a host of activities in their reports also indicates familiarity with and support for a widely developed program. The reported need for programs seems to arise largely from concern over intergroup relations or from concern over compliance with court orders for integration. To respond adequately to these concerns, the correspondents indicated a need for better materials on ethnic heritage for children and for teachers, curriculum materials for teachers, in-service training programs for teachers and administrators and financial support.

Most of the school districts indicated that major attention to contributions of diverse cultural groups was given in social studies programs. Most school systems organize their social studies programs around a number of key concepts, many of them multicultural in nature. Thus, teachers prepared to work in a culturally pluralistic manner are easily able to integrate pluralistic concepts into the curriculum.

Most of the large cities prescribe special units on particular ethnic groups and their contributions in the neighborhood, city, state, and the nation. A few districts employ units that are multiethnic in character, where focus is on a diversity of cultures as well as on specific groups. In the fifth or sixth grade, United States History studies typically include units on immigration, which are more likely to be pluralistic in their approach. With few exceptions, attention to ethnic minorities is limited to non-white populations: Afro American, Mexican American, Puerto Rican, Chinese American, Japanese American, Native American. The "white ethnics" are not given individual attention.

At the secondary school level, attention is given to pluralism in United States History courses, courses on State History, Problems of Democracy and Sociology. Elective courses (sometimes full year, sometimes half-year or mini-courses of a few weeks' duration) are offered in most cities in Urban Problems, Minority Relations, Ethnic Studies, Minorities in America, Immigration, etc. Ethnic studies at this level, too, are given mainly in the non-white areas, with only a small representation of white minority cultures. A marked effort is made to develop understanding of the student's own background, and perhaps his neighbors', but little focus is placed on ethnic groups not in the immediate vicinity.

The districts responding to Gold's questionnaire used literature from various cultures, particularly in secondary schools, and the folk legends of many peoples in elementary schools. A variety of elective courses and

mini-courses center about particular ethnic groups: Black, Mexican American, Puerto Rican, Native American. A few look at the minority experience in general, rather than at individual cultures. Some use literature of minorities only as supplementary reading. Some respondents noted their courses in world and comparative literature (and also drama and folklore). Though such materials may be used by teachers as bridges between culture in the home country and its adaptation in the United States, Gold's study did not reveal the extent to which comparisons are made. A few districts noted the opportunity to use ethnic literature in order to build the self-concept of minority group children while also building reading skills. One district reported using special oral activities, including story-telling in native dress, role playing, an annual poetry festival and a special humanities project to provide "diversity of cultural exposure".

Most districts made conscious use of the music and art curriculum to develop appreciation for cultural diversity. Development of American folk music and jazz is traced to cultural sources. The diverse sources of music enjoyed in America are also noted. Music of Latin-America, Folk Music of Other Lands, Ethnic Music, Spanish and Italian Music, Pioneer Music, History of Black Music are some of the course and unit titles reported.

Art programs in many districts include art and craft forms from many countries with emphasis on cultures represented by students in the classroom. In physical education, games, athletics, and dance carry the multicultural theme. Home economics in some cities places emphasis on the foods of the diverse international cuisine found in those cities. Ethnic Cookery and International Cookery are included as course titles.

Several districts used new materials addressed by commerical publishers to ethnic diversity. Others indicated and sent samples of books and pamphlets published by the district itself for students in elementary and secondary schools. Two kinds of materials were prepared for teachers: informational materials about local cultures and groups, and instructional guides to help teachers work with children. More than three-fourths of the districts found it necessary to publish some materials of their own. The question arises of how smaller districts can meet their needs when the costs of developing such materials are often beyond local resources.

One-fourth of the districts spoke of special courses on human relations, one with the interesting title of "Biological Perspective on Race." More common was indication of discussion of prejudice in current events and problems of democracy courses. One-third of the districts reported in-service courses for teachers on intercultural relations, and one district listed a workshop for principals. Several districts provide human relations workers in the school, and sometimes in the community, to promote positive intergroup relationships. These workers provide assistance to teachers, and in one case conduct "inner groups" discussions with students in high schools.

A variety of special activities are also reported. While all districts observe special days honoring ethnic heroes, a few made particular mention of using these events as an attack upon prejudice. One district, recognizing the preponderance of minority group students, arranges for considerable interaction with students from other districts in athletics, music, art, guidance and through activities of the state historical association. Another reported assembly programs on integration. Others broadcast television programs or spot announcements on commercial stations, educational channels or closed-circuit television within the school system. Specially selected commercial motion pictures are shown in one city to high school students. Finally, one district is tieing its efforts for better intergroup relations to the current National Bicentennial observance.

The schools also engaged in activities they listed as "indirect." Various districts offer courses or mini-courses that are multicultural in content, intending these to counteract prejudice. The courses carry such titles as "The American," "Urban Studies," "Multi-Ethnic Scientists," and "Immigrants All." In addition, high school electives in sociology and anthropology are viewed as effective in countering prejudice. All districts list units within courses from kindergarten through grade twelve that address themselves to cultural diversity in the family, city, state, nation, world; units on human differences; units on racial and ethnic relations; units on different dialects and life styles, on "The Color of Man," and "Culture in Conflict;" units on immigration and on contributions of various ethnic groups. All districts offer ethnic studies courses, and some listed these as making a contribution in counteracting prejudice.

Some districts viewed their attention to instructional materials as an indirect approach to the problem of prejudice. These included both the selection of materials and the development of locally produced books and pamphlets. One district reported an elaborate School Volunteer Program which brings into schools many adults representing a variety of ethnic (as well as occupational) backgrounds.

Gold's survey of the large cities indicated awareness and utilization of diverse ethnic and racial organizations with an interest in education. A few districts have taken the initiative in forming multicultural advisory committees to serve as a link between ethnic communities and the schools. Many districts indicated close ties with ethnic study centers in local universities and the use of college faculties as resources to work with teacher groups and with students. State and local historical societies are also utilized for student participation in some cities. A newspaper in one city ran a series of articles on ethnic groups in the region. Several districts reported television broadcasts, some of them produced by the school system.

Several districts center elementary school social studies in specified grades around the peoples of the district itself, highlighting the experience of immigrants, in-migrants, and in some cases Native Americans. At the high school level, some districts offer special courses on

minorities as a group and others report specific ethnic studies as giving attention to the immigrant experience. In addition, electives in the junior and senior year include, in some cases, Immigration as a course in itself. One district listed interaction which it fosters between the large numbers of immigrant students in the school and those who are native born.

The responses indicated the study of diverse life styles as pervading the social curriculum in elementary school and as a matter for specific study in the secondary program. Certain concepts underlie these studies: the influence of culture, of group identification, of religion, of physical conditions upon human beings; and the contributions of all races and ethnic groups to the totality of human culture.

Themes in the elementary school that contribute to understanding of diversity include:

We look at Ourselves (in successive grades: in the family, in the community, in the state, nation, world)
Cities around the World (selected because of sharp cultural differences)
Black Experience, Puerto Rican Experience (other ethnic experience) in America
Who We Are (ethnic backgrounds in American History)
People in the United States and Their Different Customs, Observances, Family Structures, Language, Religion, Courtship Patterns, Foods
Exploring Human Differences
Customs and Values
Man, a Course of Study

Courses at the secondary level include ethnic foods and home and family living in home economics, specific ethnic studies, humanities, inmigrants, cultural groups in American Literature, sociology, athletics in different cultures, and urban affairs.

Special activities are also employed outside the usual classroom process. These include maintenance of an artists-in-residence program, an exchange program with students in another country, "adoption" of schools in another country as paired schools for correspondence, and adoption of a "sister city" in another country.

Gold asked the districts to indicate the special events produced "to demonstrate the value they place on cultural diversity." Multicultural fairs, art shows and muscial performances were most often cited, with an indication that on an average one-fourth to one-half of the schools in each system produced such an event. In a few systems, city-wide events are sponsored, often related to a specific observance, such as Martin Luther King, Jr. Day. Smaller proportions are reported for drama festivals, international foods events and pageants. Others include Black Heritage Week, Opera Theatre, Singing Christmas Tree, Ethnic Week, Harvest Festival, poetry readings and student talks on their own heritage.

While the districts responding to Gold's questionnaire indicated participation by all schools, in every case a few schools at the elementary, junior and senior high school level were singled out for their

special activities. A number of special centers were also indicated: an Ethnic Culture Center, a Council on Human Relations, a Human Resources Center, for example. Individuals were listed with affiliations to major ethnic groups in each city or to intercultural agencies and volunteer associations. It is apparent that programs and individuals doing exceptional work in multicultural education are recognized.

Practically all of the cities in Gold's study spoke of the need for in-service education for teachers. Five districts are concerned with the need to train human relations staff as consultants in multicultural education. A few districts noted the need for more minority-group teachers.

About two-thirds of the districts indicated the need for additional materials on ethnic cultures for students. Materials needed for teachers include sample lessons, curriculum guides, help in integrating cultural pluralism into the normal curriculum. Two districts noted a greater concern with better use of materials already available. One respondent indicated as a first priority a greater commitment by the local board of education to principles of multiculturalism.

The largest number of projects under way were in the area of curriculum development and pilot programs. More than half the districts were in the process of developing curriculum bulletins on multicultural or ethnic studies. Pilot programs were reported in a large number of schools by two districts, and four others have smaller scale experiments in progress, three of them under the Ethnic Heritage Studies Act. Two districts were centering multicultural activities on the National Bicentennial observance. Several cities had large in-service teacher programs under way, including one plan for dissemination of information among all school districts within the city. One-third of the districts were planning materials for use by students. A few districts were planning new bilingual-bicultural programs which they anticipate would be pluralistic in effect. A television series was in production in one city and a study of ethnic communities in another.

When the respondents were asked by Gold to make a general statement which could include attitudes in school and community toward cultural pluralism, most districts reported a positive attitude. In others, reservations were indicated on the part of some teachers and administrators; resistance and negativism were reported in a few communities, and some school personnel in these communities shared this negative feeling about minority cultures. A conclusion reported by a few respondents can probably be generalized: There is an increasing acceptance of pluralism but there is still much room for improvement.

In one-third of the cities, respondents related work on pluralism to court orders for integration in their schools. A number of city school boards have taken official positions concerning the value of diversity and the need to build respect for all the cultures surrounding the school. One State Department of Education in the South has taken such a position and has made significant changes in its textbook adoptions to implement its policy. A second state is reported as having taken little action that might be regarded as positive.

Reported pressures for multicultural education do not come from court orders alone, however. Three districts mentioned the growing awareness of changes in school population and the need to adapt to this change. One of the three respondents noted sadly that both the city and the school system had failed to keep up with demographic changes.

Much multicultural activity stems from concern with intergroup human relations. Human Relations Associates are assigned to 63 schools in one district and help conduct multicultural programs. Another city maintains a Human Relations Task Force with the responsibility to make integration work. It conducts programs for students and teachers and works in the community as well. Various districts indicate their major goal as intergroup understanding, and a number recognize the need to include all ethnic groups and not only those perceived as "problems".

One respondent expressed his concern that human relations activities are supported on "soft money" (grants from external sources) with no guarantee of permanence. A second noted a variety of activities but lack of an over-all, cohesive multicultural program.

Gold's study contains much that should encourage and also dismay those interested in multicultural education. It is certainly heartening to see how many of our larger school systems are not only interested in multicultural education but also actively involved in developing the necessary curricular materials and the staff's ability to use them. While it is encouraging to see how much is being done, it is also discouraging to note the duplication and the waste of precious human and material resources when each school district acts as though it alone has a major educational and social need that it must solve by itself.

How can we pool their efforts, their energies, and their resources so that together they can get definitive rather than only tentative answers to such questions as: How can we train in-service teachers for multicultural education? What changes are needed in programs for preparing prospective teachers? Which curriculum guides prepared by other school systems can easily be modified for use in this system? What curriculum materials have been prepared by other systems or have been produced either commercially or by non-profit agencies that make it unnecessary for a school system to develop its own materials?

It may well be that the schools need a new slogan: "We are not alone." Gilbert K. Chesterton in *The Man Who Was Thursday* said, "Two is not twice one. Two is a hundred times one. Two is a thousand times one." While Chesterton was thinking of individual human beings in their relationship with each other, his comment is pertinent when applied to school systems. It is good to have each school system hard at work trying to develop its own multicultural education program to achieve cultural pluralism in America—but good is not enough. We applaud rugged individualism in education, but having others profit from and use the products of rugged individualism may be even better for our children, for our schools, and for our society.

INSTRUCTIONAL MATERIALS FOR MULTICULTURAL EDUCATION

The area that has produced the greatest amount of published material in multicultural education is that of ethnic heritage. There are materials for teachers and for children, ranging from scholarly volumes to easily understood stories. There is, for example, an appealing two unit series of film strips on *Italians in America* prepared by the Anti-Defamation League of B'nai B'rith.[18] The first filmstrip which deals with Italians of the past like Columbus and Michelangelo, serves easily to develop a feeling of ethnic pride in being an Italian. The second film strip tells of the part played in our country's development by ordinary Italian immigrants, none of whom ever would be listed in *Who's Who*, as well as by many prominent Italo-Americans of more recent years, like La Guardia.

Similarly, the materials on other ethnic groups can be divided roughly into two categories. There are those which tell of great men and women and raise the self concept of members of that group by giving them heroes and heroines to admire. They also help increase the respect that members of other ethnic groups have for the minority ethnic group being discussed, for otherwise the tendency is to think of members of minority groups only as the hewers of wood and the drawers of water. How many of us know, for example, that it was Sequoia, a Cherokee who created the first American Indian alphabet as the basis for a written language?

The various ethnic studies programs in high schools and colleges such as Black Studies and Puerto Rican studies ordinarily begin by assembling bibliographies of materials to help members of that ethnic group to be proud of their heritage. As an illustration of this kind of book, there is *Life and Times of Frederick Douglass* summarized on the book jacket as being: "the classic autobiography of a runaway slave, who became Abraham Lincoln's advisor and the Counsel General to Haiti."[19]

Such materials as these deserve and need a wider audience than only the students already enrolled in an ethnic studies program. All students should know that all ethnic groups have produced great men and women and that with encouragement and support can produce many more. They should all know about Martin Luther King, Jr. and Ralph Bunche, both of whom were Nobel Laureates. Yet, respect for other cultures has to rest on a broader base than hero worship.

Overreliance on the contributions of outstanding persons from minority groups may lead to the development of new stereotypes that are as misleading as old ones. Italians love music and as a result, Verdi, Puccini, and Rossini became composers. By the way, Wagner and Mozart were pretty good as opera composers even though they were not Italians. Blacks have a sense of rhythm and so, naturally, Scott Joplin wrote the jazz opera *Treemonisha*. Jews respect academic learning. The result: Einstein.

The educational consequences of such stereotyping is often inadequate and sometimes even silly. Well intentioned educators have often overemphasized sports in programs for Black students on the mistaken notion that the fact that there is a greater percentage of outstanding Black athletes than there is of outstanding lawyers means that Black students are gifted in athletics and incapable of academic studies.

Why should we think of minority ethnic groups only in terms of the world figures they had? After all, how many middle-class, white, Anglo-Saxon Protestants are listed in *Who's Who*? There is, therefore, a second category of ethnic literature which helps one to understand the values, the fears, the aspirations, and the daily lives of average members of that ethnic group. The underlying purpose of these materials aims not so much at hero worship as at the understanding and sympathetic acceptance of the customs and the life style of another ethnic group. *Two Tickets to Freedom: The True Story of Ellen and William Craft, Fugitive Slaves* by Florence B. Freedman[59] is a book that children can understand and adults appreciate. Without moralizing, the author, by telling the story of two determined and resourceful people, helps all readers, regardless of ethnic background, to understand and to respect the values and the life styles of people of another culture.

The influence that television, radio, and the movies have in influencing attitudes makes it all the more important that popular programs no longer feature the Amos and Andy or Stepin Fetchit stereotype. Even the television commercials now recognize minority ethnic groups as part of the American consuming public. Those who are interested in encouraging a pluralistic society should find comfort rather than cynical displeasure in noting that it is the desire for profits rather than only idealistic support that is encouraging the media to stress the picture of an American society that includes many cultures.

The secondary school and college ethnic culture studies programs and many of the Ethnic Heritage Act projects have made available to teachers and students a rich body of literature that prepares the background and increases the motivation for multicultural education. Unfortunately, these materials are often limited in their use to schools and classes that are already interested in bicultural or multicultural programs. It is encouraging, therefore, to note the ways in which these materials have found their way into the textbooks so widely used in all classrooms. Disappearing from the scene are the old basal readers with their stories of how middle-class, white, youngsters, all of whom have a pet dog and a pet cat which romp on a front lawn miraculously free of crabgrass, go for a ride in the family car to visit grandparents who invariably have a small farm with cows and chickens. Instead, there are numerous reading series in which children of many ethnic groups play a role that is more natural for them. Adults from minority ethnic groups no longer are restricted to the unskilled jobs as household help and porters, but are also shown as physicians, merchants, and skilled artisans.

What happens in American schools is undoubtedly affected by the superintendents' speeches and the curriculum guides prepared by the central office staff. But the day to day classroom activities are influenced even more directly by the textbooks that are used. It is noteworthy therefore, that social studies textbooks, as well as basal and supplementary readers, no longer reflect an American society which consists almost wholly of middle class, white, Anglo-Saxon Protestants or of the homogenized Melting Pot product. Today, publishers realize that, if their books are to be used widely, they must deal with the struggles and the achievements of all the people who are America. It would be unreasonably unrealistic to say that our schools' textbooks are committed to the concept of "No One Model American," but it would be equally unreasonably unrealistic to deny the change, even the progress that has been made during the last generation.

So much is now available in print that superintendents and teachers alike need in knowing what can be purchased or rented, lest their choice be limited to what they happen to learn about from publishers' salesmen or advertising. How many people, for example, know of the materials that various Ethnic Heritage projects are now assembling and that there are agencies which are developing materials on groups as varied as the Estonian American, the Appalachian culture, the Chinese-American, the Chicanos, and the Blacks? We need, therefore, not only the various bibliographies that have been prepared but many more. In fact, a bibliography of bibliographies may be most useful.

The bibliographies can be classified under three rubrics. There are, first, the listings of ethnic studies. Illustrative of these is *The Image of Pluralism in American Literature: The American Experience of European Ethnic Groups*[21] by Inglehart and Mangione, which covers eleven groups arranged alphabetically from Armenian-American literature to Slavic-American literature. There is also *Materials and Human Resources for Teaching Ethnic Studies: An Annotated Bibliography*,[22] which in its 275 pages includes references to many more ethnic and religious groups, as well as listing ethnic organizations and human resources. The second category is the rapidly expanding area of bilingual and bicultural education. The third area, that of multicultural education, is the smallest. I know of only one such bibliography, that developed by Anne Firnan for the New York State Teacher Corps Network, which annotates selected available published materials for multicultural education under six captions: 1. Basic Books, 2. Reading in Depth, 3. Sources for Teachers, 4. Curriculum Resources, 5. Student Reading, 6. Bibliographies.[23]

Bibliographies have to be more than mere listings. We all know, of course, that books should not be judged by their covers, but it is sometimes more misleading to judge a work by its title, for there are some insignificant materials with most imposing titles. The preparation of bibliographies is no chore to be left to cataloguers. The assignment is important enough to be undertaken by those who can judge what is

worth including. At the very least, there should be some indication of the age and grade group for whom the material is most appropriate.

The search for materials to be included has to go beyond the examination of catalogues issued by publishers that have a major share of the textbook market. Which catalogue of this sort would include such a book as the one edited by Roger Wilcox, *The Psychological Consequences of Being a Black American: A Source Book of Research by Black Psychologists?*[24] To be sure, this book is beyond the comprehension of elementary or secondary school students, but it will help their teachers to gain considerable understanding of all minority groups.

Multicultural education is ordinarily regarded by school managers as the domain of social studies. There is some carryover into the language arts curriculum, particularly in junior and senior high school anthologies. Little has been attempted in other curriculum areas, although anyone who has studied the history of science or mathematics knows that the current eminence of those fields is based on the contributions of men and women from diverse backgrounds.

The most common social studies curriculum sequence was devised by Paul Hanna and has been in use for almost forty years. Hanna's sequence is known as the expanding communities approach. It assumes a widening knowledge of the world from age six to eleven.

GRADE	EMPHASIS
One	1. The child's family
	2. The child's school
Two	3. The child's neighborhood
Three	4. The child's suburb, city, and country
Four	5. The child's state
	6. The child's region
Five	7. The child's country

Perhaps you remember your lessons on community helpers, the state flower and the state bird, and workers in the city. The advantage of Hanna's design is that it has logical, if not psychological, appeal and it suggests what should be excluded from each grade level as well as what should be included. Later generations of educators have challenged this framework in the hope of substituting economics (Lawrence Senesh's *Our Working World* curriculum featuring Marmaduke Mouse),[25] anthropology (the Georgia Anthropology Curriculum Project), an integrated social science sequence, or a process curriculum. In response, some social studies specialists such as Hilda Taba have proposed renaming parts of the Hanna design (community helpers, for example, demonstrates the concepts of interdependence, which is an anthropological insight) as a concepts and inquiry curriculum.

We have all discovered that efforts at curriculum reform are likely to prove the wisdom of the old adage that "the more things change the more they stay the same." There is a tendency to pay lip service to multicultural education by adding units on specific racial or ethnic groups to

a grade level curriculum rather than by revising every reading assignment and each lesson at every grade. The "add on" approach has two principal difficulties: 1. each group should learn about other groups as well as about itself; and 2. if the standard treatment of the Dred Scott decision, the causes of the Civil War, Reconstruction and Jim Crow are not changed but merely succeeded by a unit on contributions of Black Americans, the student must remain forever confused as to how the present evolved from the past. Similarly, one cannot suddenly acknowledge the existence of white ethnics in 1976. Revising earlier portions of the text and lessons is necessary.

James Banks argues that ethnic studies must be conceptualized more broadly, and ethnic studies programs should include information about all of America's diverse ethnic groups to enable students to develop valid comparative generalizations and to fully grasp the complexity of ethnicity in American society. Banks suggests fifty organizing concepts for ethnic studies which, when applied to a number of groups, would allow comparative distinctions and generalizations to be made.[26] This approach is too sophisticated for the primary grades but a simplified version is attainable. The anthropologist Oswald Werner sees two interrelated concepts, ethnocentrism and culture shock, as useful in promoting cultural understanding at any grade level.[27]

Clearly, teachers in the primary grades need to combat ethnocentrism. The National Assessment of Education Progress report on citizenship concluded:

> Two thirds or more of the respondents at each age were aware of religious discrimination in the world and at least half could name one location where it occurred, but, with one exception, no more than 40% gave any other information about what kind of religious discrimination they had in mind in the world or in the U.S., or were even aware of religious discrimination in the U.S.[28]

Teachers need multicultural materials, but these materials have to be introduced in accordance with social traditions, state curricular guidelines, and constraints imposed by school budgets and student reading ability. Curriculum committees will profit from knowledge of materials which have been published, field tested, an revised. A summary of such materials are included in Appendix A, "Selected Multicultural Resource Materials."

A growing number of educational associations and of organizations concerned with cultural pluralism have issued publications designed to win the schools over to multicultural education and to help teachers and administrators implement the concept. Among the most active are: Association for Childhood Education Internation, Anti-Defamation League of B'nai B'rith, Association for Supervision and Curriculum Development, Institute on Pluralism and Group Identity, American Jewish Committee, National Association for the Advancement of Colored People, National Council of Social Studies, National Education Association, Social Science Education Consortium, Inc., and United Federation of Teachers.

NEEDED RESEARCH AND DEVELOPMENT

Apparently multicultural education and cultural pluralism are ideas whose time has come and many people and agencies are trying to implement them in their own individual ways. While much has been accomplished, at least to the point of winning people over to acceptance of the concepts and to getting many to see what can be done, the results are often fragmentary, repetitive and temporary. What should be done to see that research and development activities adequately meet our needs?

Coordination of Research and Development in Multicultural Education

When an idea is new and its implications and applications are not fully understood, it is best to have few restrictions imposed on research and development so that interested individuals and agencies may strike out in their own ways to see what can be done and what most needs doing. It is wasteful, however, to continue to rely on individual and unrelated activities for too long a time because this approach can lead to wasteful duplication of effort, gaps in research, and inadequate development.

Many school systems are now developing multicultural curriculum guides for teachers and courses of study on the elementary and secondary school levels. How many of these schools know what other school systems have achieved? Must each school system start from scratch, making the same errors or scoring the same successes? Can a school modify for its own purposes what has been produced elsewhere? There are many school systems and universities which are trying to train or retrain teachers for multicultural education. Should they all act as though they were alone in this effort?

ERIC provides an extremely useful service by making it easier to locate and use materials. Yet ERIC is not enough for multicultural education. The ERIC Thesaurus has only one caption for *Multicultural*, namely, *Multicultural Textbooks*. Where can a superintendent learn how other schools are retraining teachers for multicultural education or where to go for multicultural instructional programs and materials that are appropriate for the junior high schools in his system? ERIC does not take the initiative in discouraging duplication of research efforts or in encouraging additional research that will fill gaps. ERIC, moreover, does not answer calls for help such as the one I received while preparing this paper from a newly organized community organization which is "anxiously desirous for suggestions relating to structuring appropriate designs for classroom instruction, formulating preliminary teacher orientation, and selecting suitable materials and aids in the general area of multiethnic cultural pluralism."

To coordinate our efforts and make them more productive there should be a Coordinating Center for Research and Development in Multicultural Education that will supplement research and development activities and make them more effective. The Coordinating

Center can facilitate research by addressing itself to the sensitive nature of research in this area. Some ethnic groups do not like being used repeatedly as the subjects of educational experiments or of surveys and studies. They object to being compared with other groups. Yet, as James Banks points out, comparative studies are necessary for a better understanding of the meaning of ethnicity in America.[19] A multiethnic, multidisciplinary advisory board could prepare guidelines which can serve as a statement of the principles of ethics for researchers and also as a way of easing some of the school's and community's fears.

This Center should take the initiative in arranging small group conferences of those working in a specific area of multicultural education so that they can exchange ideas and information, reduce duplication and hopefully arrive at more nearly definite answers to crucial questions. It should also seek to encourage research that will replicate experiments that yielded promising but only tentative recommendations or that will seek to resolve the differences when research studies arrive at opposite conclusions from each other.

The Center should ask questions. What are the gaps in current research and development? Is a specific proposal for a research and development proposal needed or does it duplicate another program? It should have available for distribution lists of research and development activities in progress so that those who are involved in these activities will know what else is being done.

As a service agency, The Center should respond to such requests as: Which multicultural programs have been developed for junior high school students? Which school systems are not conducting inservice teacher education programs in multicultural education? How does a school start a multicultural education program?

It should prepare and distribute an annotated list of multicultural instructional materials and curriculum guides now available and then issue, at regular intervals, lists of newly issued materials. It should prepare a bibliography of bibliographies so that teachers and administrators know where to go for materials. To improve the dissemination of the products of research and development, it should prepare a summary of the many means of dissemination that are being used, and a list of typical agencies that use them successfully. It should prepare a list of the organizations which are active in multicultural education, with a brief summary of their scope and points of major focus, to foster an interchange of ideas and materials.

The Coordinating Center for Multicultural Education should supplement but never duplicate what is presently being done by such agencies as The Ethnic Heritage Center for Teacher Education or the ERIC Teacher Education Project. The Coordinating Center should not be another repository or cataloguer of documents. Among the key questions to be explored are those of: How can the Coordinating Center for Multicultural Education work most effectively with these two existing centers as the Center goes into areas other than teacher education and as it works with research and development projects that are in the

planning stage or in process rather than completed? Should the Coordinating Center for Multicultural Education be incorporated into one of the other agencies, be organized as a separate part of one of the agencies, or be set up as a separate, but cooperating unit? How will the Center be funded?

The Coordinating Center for Multicultural Education need not be a daydream of Pie-in-the-Sky proportions nor should it be launched before administrative, functional and financial details have been thought through. There should be a planning year and the Coordinating Center for Multicultural Education should be ready to start at the end of that period.

Development of Operational Definitions of Cultural Pluralism and Multicultural Education

What has been written about multicultural education is usually interesting and often inspiring. It is full of nouns: *empathy, understanding, acceptance*. There are many adjectives: *essential, inevitable, just*. There are also adverbs: *genuinely, thoughtfully, enthusiastically*. What is left vague are the verbs. What are teachers expected to *do*? How can we measure the status of a school's commitment to multicultural education and how can we evaluate changes in that status unless we know what is done and what should be done.

Similarly, we need a more precise definition of cultural pluralism, which is much more than merely the opposite of prejudice. Are there stages or degrees of cultural pluralism or are there no intermediate points between bigotry and the complete acceptance of all the customs and values of other cultures, even when some of these customs seem immoral or criminal to us?

With clearer definitions of multicultural education we can be more efffective in planning and more precise in the evaluation of attitudes, programs and materials. How can we plan teacher education programs that are more than appeals that the teacher be kind to all people, regardless of ethnic background? How can we plan learning programs for children if we do not know what we want them to learn? When the initial concept is vague, the programs will also be vague.

Once we have an operational definition of cultural pluralism, we shall be in a better position to use bilingual-bicultural programs as a means of furthering multicultural education. At present, some of these programs are so effective in developing a positive attitude toward another culture that it is relatively easy to generalize the attitude to extend to other cultures. Other programs, however, even when they are not narrowly bilingual, are focused exclusively on a specific ethnic group so that generalization to other groups is not even part of the plan.

The likelihood of using bilingual-bicultural programs for multicultural education is reduced when these programs are conducted for reasons other than multicultural education. For example, when non-English speaking parents think their children are getting poor grades in school because of unfamiliarity with English and want their children to

progress faster by having instruction given in the language the children understand—itself a praiseworthy purpose—there is little interest in bicultural, let alone multicultural, education. When parents believe that their children are suffering from discrimination by teachers and fellow students, the bilingual-bicultural program may be seen as a way of getting teachers and the other students to appreciate and to accept the ethnic culture from which these children come. In still other instances, the major goal of those supporting the program is that of getting additional jobs for teachers with that specific bilingual background. Motives, however, do not always determine the results and a bilingual-bicultural program may have far greater value than the sponsors intend.

All this speculation about the influence of bilingual-bicultural programs on multicultural education is only speculative and it will have to remain only speculative until we define cultural pluralism and multicultural education in operational terms.

Preparation of Both Majority and Minority Ethnic Groups in the Community for Multicultural Education

The limits of the multicultural education program are all too often determined by the community's attitude toward cultural pluralism. In turn, the school's multicultural program can influence the community's attitudes. Though working closely with the parents and the rest of the community is important in all aspects of education, fortunately more common today than in previous years, this interrelationship is crucial in multicultural education.

It is unrealistic to deny that there is often strong community resistance to multicultural education on the grounds that multicultural education is not necessary, is not possible, and is not desirable enough to warrant special efforts to achieve it. One could expect such opposition from those unwilling to lose the economic and social advantages of a privileged class. Much of the objection, however, also comes from minority ethnic groups which would presumably gain from multicultural education.

Part of the objection arises for economic or utilitarian reasons. Ethnic groups that have been frozen out of school jobs want access to teaching and administrative positions that have long largely been denied them. It is also understandable that, when jobs are scarce, members of a minority group see themselves as competing with other minority groups and may oppose the introduction of programs in which they would not be employed. Some minorities ask why time and money should be spent training outsiders to understand the child's ethnic heritage when there are adult members of the community who already understand and appreciate that heritage and are available immediately? On the other hand, middle class teachers and prospective teachers see job opportunities declining when jobs go to others better prepared for multicultural education. Middle class parents are resentful when they see classroom time spent on the cultures of minority groups instead of being

devoted to advancing the academic abilities of their college bound children.

There are, also, deeper ideological and social bases for the minority's reluctance to embrace multicultural education. Ethnic groups which appreciate the richness of their heritage sometimes feel that the multicultural approach to their background is much too shallow. Do teachers and students understand Mexican culture after they have learned to make and eat tacos and they break open a piñata at a school festival? Ethnic groups resent, too, the implied condescension of the assumption that adjusting the curriculum to ethnic groups means watering down the subject matter as though ethnic groups were less capable than others of understanding the tragedy of a King Lear. They also object, with good cause, to the tokenism of including a reference to Ralph Bunche in a social studies class or to *Bury My Heart at Wounded Knee* in a literature course as indicating that the curriculum is now multicultural. Such groups often prefer bilingual-bicultural programs to mutlicultural education. Many ethnic groups expect little more from the school than equal treatment and freedom from prejudice as they rely on their own supplementary educational programs to teach their children about their unique culture. They see little reason why, if they take care of their own needs, the public school should spend much time teaching about other cultures.

Anxious middle-class parents see time spent on multicultural education as reducing the amount of time devoted to the familiar academic subjects. They are not likely to object to the replacement of narrow social studies textbooks by books that are fairer to all ethnic groups, but they are disturbed when more inclusive multicultural programs are announced. Their doubts change to resentment and opposition when they see additional funds come to their schools to launch attractive new programs which are intended for children of the poor or of minority ethnic cultures while existing programs are curtailed for lack of funds and their children are not eligible for the new ones.

Middle class parents, regardless of ethnic background, who read newspaper accounts of the decline in the scores on national achievement tests react simplistically and erroneously when they attribute the decline to multicultural education and ignore all of the other factors in a complex educational problem.

Multicultural education is making a frontal attack on the cumulative effect which prolonged and persistent racial discrimination has had on American society. As a first step, it has had to focus its attention on getting teachers and students to realize that while our Anglo-Saxon heritage has played a key role in shaping American life, other cultures have also made a contribution and can make even greater contributions once they are fully accepted as part of the American scene.

We interpret multicultural education much too narrowly when we confine it to the white middle class. If we are to achieve cultural pluralism, not only must the dominant group understand the values of minority groups but minority groups must also understand the values of

the majority and of other ethnic minorities. Mutual understanding is especially important in a mobile nation which has many communities in which the ethnic groups we euphemistically call *minority* are by far the majority numerically.

It is wholly unrealistic to expect a repressed minority which is now the new majority to become Christ-like in its treatment of those who were formerly the repressors, if not the oppressors. But if we are to have more than a swapping of bigots, it is essential that all groups be educated to understand the values, the customs, aspirations and fears of other ethnic groups. It is obviously important that in a school which serves a population of mixed ethnic and social class composition, the middle class students and parents understand and respect those who are poorer or different ethnically. It is also important, however, that those who are poorer or of a minority ethnic group understand the values, customs, aspirations, and fears of those who have more money or who have not previously suffered the disadvantage of having been a repressed minority.

There is often a conflict of values, neither of which is wrong. Thus, a middle class child brought up to believe that fighting is bad may be fearful of being in the same class with other children who have been taught to stand on their rights and to fight for them if necessary. A poor child, regardless of ethnic background, sees his wealthier classmates spend money in ways he thinks of as extravagant and knows their families will quickly replenish any money they lose. He regards taking a quarter from one of these youngsters—money that means the difference to him between his buying something he wants and not getting it—as only a trivial inconvenience to the child from whom he takes it. To the middle class family, however, the loss of the quarter is a crime and they do not want their children exposed to "the criminal element" in the school.

Americans have been told so often that ours is a classless society that many fail to see that we do have classes. Ethnic differences are the basis for a caste system, but class differences sometimes cut across caste lines. Thus, an upward mobile family from a minority ethnic group that has moved out of a slum neighborhood into a one-family house is just as resentful of children who walk on their tiny patch of lawn as is any other middle class neighbor. Some of the conflicts and clashes that seem superficially to be questions of racial relations are interpreted more nearly correctly as class conflicts.

Respect for one's ethnic heritage, even pride in it, is a prerequisite for accepting and adjusting to the prevailing customs in a school without feeling subservient. A Mohammedan or a Jewish person who does not eat pork products can order a fish dinner or a fruit and cottage cheese salad at a banquet without feeling victimized by prejudice when all of the others are eating their baked Virginia ham with relish. The reaction would be different, however, if the choice of main dish for the banquet were seen as just one more instance of discrimination. Similarly, it is only when a minority student believes that the majority accepts and

respects him as an individual that he can follow the prevailing school customs without feeling that he has only the choice between flaunting his ethnic difference and abject subservience and surrender.

It is usually relatively easy to decide what to do when the question is one of right and wrong. We may not always follow our own advice but at least we know what we should do. Life is far more complicated when we deal with situations of right and right. Of course, children from ethnic groups who have been educationally disadvantaged through no fault of their own should get the extra resources they need. Of course, too, children who are doing well in school should get the resources they need to reach their fullest potential. In such educational "Right vs. Right" situations we need educational statesmanship, but educational statemen are sometimes in short supply.

Administrators have accepted their responsibility for educating children and helping their teachers to educate children better. Now they have the added responsibility of educating their community, both the ethnic group in control and the minority ethnic groups, to understand and accept multicultural education.

How do administrators educate a community for multicultural education? What problems do they face in working with dominant and minority cultures? Which community people and agencies are most likely to be helpful or antagonistic? How are other schools and school systems dealing with the problem? Are there any programs that have been successful elsewhere that they can adopt or adapt?

This concern with the need for multicultural education for ethnic groups which have suffered from prejudice and powerlessness raises many questions. How can a teacher or administrator take such questions as the ones that have been raised above and discuss them with minority children and their parents without giving them the impression that he is a racist, or worse yet, actually revealing traces of racism of which he may be wholly unaware? What roles can members of minority ethnic groups play without looking like Uncle Toms who would be discredited by their own group? Are there experiences in other school systems that can be indicative of how to proceed?

These are questions for which definitive answers are not available at present, but questions for which answers must be found and the results disseminated. Multicultural education must have community support to be successful and, if multicultural education is successful, it will create the kind of community that will support multicultural education and cultural pluralism.

Selection and Assignment of Teachers for Multicultural Education

Since the preparation of teachers for multicultural education is being considered in another paper prepared for this publication, we shall concern ourselves here only with the question of how these teachers should be selected and assigned.

In many communities, there is pressure for selecting school personnel from the same ethnic culture as the students in order to make certain that these young people will get the sympathy and the understanding they need. It has been alleged, and not always without substance, that middle class white counselors routinely steer poor minority youths into vocational rather than college preparatory secondary school programs. When a school faculty has teachers who come from many cultures, moreover, multicultural education can be introduced sooner.

Simple justice demands that the procedures for selecting teachers and administrators stress professional competence and potential, without any ethnic prejudice. Wise social and educational planning requires, moreover, that we open college doors to more young people from minority ethnic groups and that we make it possible for these young men and women to take advantage of the educational opportunities they have open to them. Sowell has objected to lowering the standards for minority young people in college because of his conviction that they can meet the standard set for all other students if they get the help and the encouragement they need rather than the condescension that allows them to get away with work of lesser quality.[30] It is demeaning to all ethnic groups and to their children to assume that minority people can get responsible positions in schools only as political patronage to be distributed by the groups in power to the faithful, regardless of professional competence.

Once a man or woman has been certified as qualified to serve as a teacher, guidance counselor, or administrator, there should be no ethnic strings attached to the choice of schools to which the appointment will be made. A case can be made that a minority child has a role model to emulate when he sees a member of his group as a teacher or superintendent. It is important, however, to realize that other outdated stereotypes may be destroyed when children see that good teachers and administrators can come from all ethnic groups, not only middle class whites or people of their own cultural background. Alice Miel has referred to middle class suburban white children as culturally disadvantaged because they never see ethnic minority people except in subservient roles.[31] With the very best of intentions, those who urge that minority children be taught by adults from the same ethnic culture may be reestablishing the Jim Crow schools we thought we had abandoned. Are trained teachers incapable of understanding any culture other than their own? Should we reduce the salaries of teachers who are appointed to teach poor children so that the teachers will know the culture of poverty at first hand and thus be able to teach the poor? Professional educational personnel should be chosen only in terms of professional competence, but professional competence must include the willingness and the ability to work with children regardless of ethnic or religious background.

There is no research evidence I have found to justify the assumption that all members of any ethnic group are sympathetic and understanding in their relationship with children of that group. An upwardly

mobile minority teacher may even resent pupil behavior that reminds him of his own early background. With the notorious zeal of the convert, he may be more intolerant of typically lower class behavior than other middle class teachers might be. Personality differences and differences in termperament moreover, are to be found in all ethnic groups.

In a sense, assigning teachers in terms of matching their ethnic background with that of their children exalts racial stereotypes to a degree of rigidity only extreme bigots accept. Is a "Spanish surname" a "Spanish surname" regardless of whether the person is a Mexican, a Cuban, a Puerto Rican, or one whose family has been in the United States for a hundred years? Just because a man's skin is dark may be of little help in deciding whether he should be assigned to a school where the children's parents came from Puerto Rico, the South, a northern ghetto, or a middle class neighborhood that has a multi-ethnic population. Schools that want an Oriental teacher soon learn that there is no single Oriental culture and that Chinese and Japanese, to say nothing of Koreans, Filipinos, Vietnamese and the other Oriental peoples, differ widely in life styles. Except in the movies and on television, American Indians are not all alike, speaking the same language and having the same values and customs. What do we do, moreover, in an urban school in which almost every class has children from many ethnic groups and some from a mixture of ethnic backgrounds?

If we are to achieve multicultural education for a culturally pluralistic society, we have to reduce, and hopefully eliminate, the social, economic, and educational discrimination that has yielded so small a pool of competent men and women from which can come the multicultural staffs our schools need and our children deserve. Even the pessimists among us must concede that some progress has been in recent years, but even the optimists have to agree that much more needs to be done. In the meantime, we have to see that all teachers and those who aspire to becoming teachers accept cultural pluralism as the goal worth attaining, and multicultural education as one of the important means of getting there.

Yet, many questions remain. What effect does the ethnic composition of the faculty have on multicultural education? Can we devise instruments to determine whether any teacher is incapable of working with members of a specific culture? Can such an instrument be outwitted by a test-wise applicant eager for the job? How can we determine whether a member of an ethnic group is ready to accept and to work with all members of that culture, regardless of socio-economic status? Can we identify and measure a teacher's general effectiveness in multicultural education or is the teacher's general effectiveness greater with some groups and not with others? How are the child's academic achievements and behavior patterns affected by having a teacher from his own ethnic group as compared with having a teacher from another culture? How can the job opportunities for ethnic minorities be maintained and increased without assigning teachers largely on an ethnic basis?

Instructional Materials for Multicultural Education

In Gold's study of the present status of multicultural education referred to earlier in this paper, the superintendents indicated that their greatest needs were better materials on ethnic heritage for children and for teachers, curriculum materials for teachers, in-service training programs for teachers and administrators, and financial support. Except for the need for money, the other three needs can be met in large part by the development of new instructional materials and by more effective dissemination procedures so that more educators know what is already available.

We need to improve and extend current dissemination procedures to reduce the waste of effort in duplicating what we already have. Though many schools have prepared curriculum guides and both commerical and non-profit agencies have produced instructional materials, the overwhelming majority of school people know of only a small part of what they could use. How can we improve dissemination procedures? How can we inform those who are producing materials of the best ways of dissemination? Should each producer of materials take care of the dissemination or can the proposed Coordinating Center for Multicultural Education do it better?

Those who prepare instructional materials for teachers must become aware of the wide range of ability and commitment to multicultural education among teachers. There are some who will need the kind of detailed model lessons that more experienced teachers find overly restrictive and unusable. On the other hand, the kind of resource material that is adequate for an experienced teacher is often much too vague for a beginner. All teachers can profit from an opportunity to see in action, or vicariously by audio-visual or written report, how other teachers are handling multicultural education, provided that the teachers are free to decide for themselves how best to adapt these procedures to fit their classes and their own teaching style.

Classroom teachers should be encouraged to be producers as well as consumers of instructional materials. Far too much of the materials now being produced are being prepared by administrators and college faculty who used to be classroom teachers, and the greater the interval of time since they last taught, ordinarily the greater is their respect for the teaching ability they think they used to have. As a result, much of the material that is offered to teachers is sometimes rejected as being unrealistic. We need to encourage teachers to play a more active role in preparing instructional materials or at least in editing and revising the materials produced by "outsiders" to make them more usable in today's schools.

Development of a Social Psychology of Learning

John B. King, who was the Executive Deputy Superintendent of the New York City Board of Education and then a John Mosler Professor of Urban Education at Fordham University and who has had his own life experiences in ethnic cultures, summarized much of our current educa-

tional problems by saying that "schools have learned how to teach children who learn from our usual methods of teaching. Now, he added, we have to learn how to teach those who do not profit from our usual ways of teaching."[88] Do different ethnic cultures lead youngsters to react differently to the same teacher or the same teaching techniques?

The psychology of learning is an established area of educational psychology. There have been innumerable laboratory and classroom experiments to study how children learn. So far as the applications to teaching are concerned, once teachers know how a child learns, presumably the teacher should proceed accordingly. No teacher or psychologist believes that children are all alike or that psychological studies of learning can be translated directly into teaching techniques suitable for all. Yet, the psychology of learning has given inadequate attention to the possible effects that cultural and class differences may have on learning.

Do children of different cultures react differently? For example, individual competition may be a great incentive for improvement in a middle class community and prove to be counterproductive with other cultures. The familiar nursery school activity of having children mix flour and water to make a paste with which children make circles out of strips of colored paper and then make paper necklaces fails completely when Native American children refuse to make the paste because flour is food and one does not play with food.

We have to know more about cultural and class influences on behavior and on learning in order to avoid the error of believing on the one hand that Puerto Rican children in mainland schools are Puerto Ricans who react as Puerto Ricans or, on the other hand, that they are children who react as children do. The youngsters are both Puerto Rican and children. Does that made a difference?

Similarly, we have to know more about class differences in learning. Do children whose families include many who have their high school diplomas and some who are college graduates see completing secondary school differently from the way other children do whose families are proud that they have all had some high school education and that they even have a cousin with a high school diploma? Leaving school for financial reasons is a common reason or excuse for dropping out but do different socioeconomic classes and different cultures vary in the degree to which the child feels responsible for the family's welfare?

Motivation for learning and for adjustment is far too important to be considered adequately provided for if the teacher starts each lesson in an interesting way that captures the child's attention. Does the student accept academic success and getting along with himself and with others as goals worth striving for? How do these goals fit into the life styles of different ethnic groups? For example, how much importance do the students and their families attach to getting a part time job after school as compared with spending the time studying or participating in non-athletic extracurricular activities?

We have numerous studies of the possible causes of school failure and of juvenile delinquency, both of which have high rates of incidence in slum neighborhoods. Yet in the same neighborhoods, there are always children who do succeed. What are the causes of success? Can these case studies of successful poor minority children offer clues to what multicultural education can do to help more youngsters to achieve?

We speak of life styles of ethnic groups as though we knew what these life styles are. What variations in life style are there in an ethnic culture? How are these life styles changing from generation to generation? How is the life style in a culture influenced by class differences? How should the school adjust to ethnic differences in life style? What difference does it make whether teacher and student are from the same ethnic culture or from other cultures? Are there any differences in the influence of the peer group when the classroom has children of only one ethnic group or of more than one? As we have more studies of the role of class and cultures in learning and adjustment, we may find answers to these questions, but even more promising is the likelihood that we may discover that there are more important questions we do not know enough to ask at present.

We know so little about the effects of class and culture on learning that we are ready for research in the social psychology of learning. When we know more, we are bound to be more successful in multicultural education because we shall know more about which incentives, which programs, and which teacher techniques are most likely to be effective.

Evaluation Procedures

Improving evaluation procedures and devising new measurement instruments can make teaching procedures more effective and pilot projects more usable as transitions to larger programs that become part of standard operating procedures.

Many current testing instruments have long been criticized as being unfair to minority groups. Clearly we need tests of intellectual ability and academic achievement which are not biased in favor of one ethnic group to the disadvantage of others. This need is generally recognized and some attempts have been made to develop culture free tests. More are needed.

There is another way in which achievement tests geared to measure the results of multicultural education can improve classroom instruction. Teachers are influenced by the tests that are administered to their students, however strongly teachers may protest that they do not teach for the test. Let the results of a system-wide testing program reveal that the scores in this class or that school are far below the average, and steps will ordinarily be taken to correct the condition. As the achievement tests in social studies, in language arts and in other school subjects include more items related to multicultural education, teachers will pay more attention to this area. Multicultural education should recognize that those who prepare the tests often have a more direct influence on

what happens in the classroom than do those who write curriculum guides.

Improved evaluation procedures can also help pilot projects to be expanded and to continue as large scale programs which are incorporated into a school's on-going programs. Because pilot projects are often financed from external funds and are not subject to the school's normal budgetary restraints, the program usually tries to include everything that might be valuable. They frequently have smaller classes, specially selected and trained teachers, additional instructional materials, guest lecturers and consultants, trips and other special activities for the student, and everything else the planners think can make a difference.

When the project has been completed and the results evaluated, everyone can agree that the programs was successful and should be expanded to all children. The costs of such an expansion of the total program is ordinarily far beyond the school's resources, especially when the external funding stops the day the pilot program ends. What happens then is that the superintendent writes a laudatory letter to those who conducted the pilot project and adds their beautifully bound report to his shelves.

Here is where precise evaluation can help. Clearly the program was successful and just as clearly the school cannot afford to adopt it completely. Did all of the components of the project contribute equally to the result? Were there some features that were essential for success and others that had lessor effect? If the administrator knew what the one or two key factors were, he might be able to incorporate these features into the regular program, even if he did not adopt the entire program.

For both immediate changes in the classroom and longer range changes in educational organization and procedures, we need better evaluation procedures and instruments than are currently employed.

SUMMARY

As we view recent developments in Research and Development in Multicultural Education, there are both a sense of achievement in what has been accomplished and a growing conviction that we can make even greater progress by coordinating the various activities now under way. We do know more today than we did formerly about the effects of teacher bias on students' learning. We now know, too, that school systems in many parts of the country are actively developing programs for achieving multicultural education. Teachers and administrators are aided greatly in these efforts by the increased number of curriculum guides and curricular materials now available for use in multicultural education. Yet, with so much remaining to be done if multicultural education is to be a reality for all American schools, it is unnecessarily wasteful to see duplication of effort such as when school systems develop their own curricular materials without taking advantage of what has been done by others. It is regrettable, too, that uncoordinated efforts often lead to the creation of serious gaps in knowledge and procedures. When multicultural activities are conducted on a largely individual

basis—regardless of whether they are conducted by a single person or a single school system—the program is likely to be based on intuition and good intentions rather than on hard research, evaluated fully and objectively. These are the reasons for my giving high priority to the recommendation for the establishment of a Coordinating Center for Multicultural Education.

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CHAPTER 5

ETHNIC/CULTURAL DIVERSITY AS REFLECTED IN FEDERAL AND STATE EDUCATIONAL LEGISLATION AND POLICIES

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Under the American legal system there are two sources which control the ways the laws affecting education in the various states are developed—statutes and decisions. The first source could be considered very inclusive in the sense that it not only includes legislative enactments, but state constitutions, court rules, and administrative codes and regulations as well.

In the second instance decisions are used to interpret the provisions of statutes and to create what is known as the common law. This second source not only refers to court decisions, but also the decisions of administrative agencies as well as the opinion of certain elected or appointed officials. Thus, in order to consider the way in which the law affects or influences education for multicultural societies, one must be aware of federal and state statutes, the resolutions passed by State Boards of Education, decisions of State Commissioners and Superintendents of Public Instruction, regulations of the various State Departments of Education, and state and federal court decisions which interpret the constitutionality of legislative provisions or decisions of officials or administrative agencies.

In order to understand the way the United States Congress has perceived the need for multicultural or intercultural understanding, we should review the compilation of Federal Education laws and their intent as amended through the most recent session of Congress. A review of federal education laws from 1945 to the present shows that the U.S. Congress has made provisions to authorize activities to promote and encourage a greater degree of intercultural understanding among American citizens through education. However, it should be strongly emphasized that prior to the passage of the Ethnic Heritage Program in

1972, Title IX of the Elementary and Secondary Education Act (ESEA) of 1965, no specific provisions were made by the Congress to promote or encourage the study of American cultural, ethnic or racial minority groups by children in U.S. elementary and secondary schools.

In reviewing federal education laws prior to the passage of Title IX (ESEA) in 1972, one finds several acts passed by the U.S. Congress to encourage American college and university students to study foreign languages and cultures. These were made available to individuals and institutions, through grants, to encourage the development of language and area centers and programs for such studies. There were two acts passed before 1972 related to intercultural understanding. Title VI of the National Defense Education Act of 1958 and the International Education Act of 1966. These acts reflected the political climate of the time. It was felt by the Congress during the height of the Cold War period that the passage of Title VI (NDEA) would serve the best future interests of U.S. foreign policy and defense.

The National Defense Education Act of 1958 was described as "An act to strengthen the national defense and to encourage and assist in the expansion and improvement of educational programs to meet critical national needs."[1] Under Title VI of the above act the Secretary was authorized to make grants or contracts with institutions of higher education for developing language and area study centers and programs. However, monies authorized under this act were limited to graduate and under-graduate college students. These funds were to be used to encourage persons assisted under this act to enter the teaching professions at any level or perform other services of a public nature.

The International Education Act of 1966 was described as: "An Act to provide for the strengthening of American educational resources for international studies and research."[2] The Congress also declared that a knowledge of other countries is of utmost importance in promoting mutual understanding and cooperation between nations. It further declared that ample opportunity should be provided to Americans to study other countries, peoples and cultures and that it was necessary and appropriate for the Federal government to assist in the development of resources to do so. These programs were felt necessary to meet the requirements for 'world leadership,' in the words of the Congress.

In 1954 the NAACP in its struggle to abolish racial discrimination in public schools argued effectively that several civil rights cases then before the U.S. Supreme Court were also related to U.S. survival in the Cold War with the Soviet Union, because of the need for domestic racial harmony. After the Brown decision Congress passed education acts to protect the civil rights of black Americans with respect to equal educational opportunity. These were Title IV of the Civil Rights Act of 1964 and Title VII of the Emergency School Aid Act (ESAA) of 1972. Both these acts authorized activities which provided for the study of black history and culture. Like Title VI of the NDEA, and the International Education Act, Title IV of the Civil Rights Act authorized short-term institutes for special training which included topics related to the cul-

ture and heritage of black Americans. Such institutes were designed to improve the ability of teachers and other elementary and secondary school personnel to deal effectively with problems occasioned by desegregation. On the other hand Title VII (ESAA), went even further. Like the Ethnic Heritage Program, Title IX (ESEA), passed in the same year, Title VII (ESAA) was concerned with the curriculum used by children in elementary and secondary schools. It provided for the development and use of new curriculum and instructional methods, practices and techniques as well as the acquisition of teaching materials to support programs of instruction for all children including the language and cultural heritage of American minority groups.

All of the above education laws were politically motivated. They were designed either to promote U.S. foreign policy objectives or to facilitate school desegregation and integration and racial harmony on the domestic scene. Thus the concern of Congress for education to promote intercultural understanding, either internationally or domestic, was perceived as a means towards achieving broader international interests or domestic goals.

The only piece of federal education legislation which recognizes the United States as an ethnically and culturally diverse society is Title IX (ESEA), the Ethnic Heritage Program. This states that ". . . all persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group. . ."[9] This passage serves as a rationale as well as a statement of the intent of the act.

In order to assess the impact of this legislation as it addresses the goals set forth by Congress, it is necessary to look at the way in which State Departments of Education and local school districts have developed and implemented programs to carry out the intent of the act. Such a review is not the intention of this paper. On the other hand, since several states have taken legislative initiatives in response to the needs of culturally and ethnically diverse populations attending the schools, it would be helpful to examine some of the different approaches employed in recognition of local and regional needs. Unlike the broader goal of the Ethnic Heritage Program to prepare all children for life in a multicultural society, most of the legislation drafted by the various states appears to be concerned with protection of the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity.

In order to understand the legal and political implications for the recognition of diversity for the educational system, several questions should be raised:

1. Should the law make distinctions between the special identity needs of non-white minorities including Native Americans and children of limited English speaking ability in public schools and white children whose ethnic heritage and identity has been obscured as a result of the schools imparting a "national culture" based on Anglo conformity?

2. Should the role of the school be simply to recognize the contribu-

tions of different ethnic groups to American society and culture or to encourage, and protect the ethnic identity of the members of the different groups?

3. How desirable and effective can legislation be in protecting or encouraging ethnic identity among the student population? How important is this identity in achieving the goals of public education?
4. What are the pressures for and resistance to the promotion and encouragement of ethnic identity in public schools?
5. What are the implications of ethnic/cultural diversity for the following aspects of education:
   a. teacher training and certification,
   b. curriculum and instruction,
   c. textbooks and instructional materials,
   d. school administration, and
   e. staff development.

The first section of the paper will consider the intent and provisions of present federal and state legislation which address diversity in relation to the above concerns. The second section will consider the various specific legislative provisions enacted by state legislatures and provisions of State Departments of Education and State Boards of Education as they apply to ethnic/cultural diversity within educational settings. The final section will summarize the findings and consider the appropriateness and potential impact of legislative provisions and regulations promulgated and enacted to address various issues related to recognition of ethnic and cultural identity and diversity in schools and society.

FEDERAL LEGISLATIVE INTENT FOR ETHNIC/CULTURAL DIVERSITY

The U.S. Census Bureau places 20 percent of Americans in a category entitled "foreign stock." Persons in this category are defined as having at least one foreign-born parent. However, an estimated 60 percent of the total population might be defined as ethnic if the term were expanded to include individuals who differ from the white Anglo-Saxon settlers by religion, language, or culture.[4] It has been suggested that ethnicity is an enduring part of American social life and one which has implications for the education of all Americans. Senator Richard S. Schweiker, sponsor of the Ethnic Heritage Program Bill in the U.S. Senate favors recognition of cultural diversity as a step towards achieving a more harmonious society:

> America's melting Pot has not melted. . . . More and more, we see throughout society a new pluralism in America. I feel this is healthy and constructive. It can help all persons to break down the prejudices and divisiveness of the past, so that communities can begin to work together to solve mutual problems. Now is the time to give equal time to the "many" (ethnic groups) and to recognize that only through cultural diversity can we achieve the harmonious society that the "one" is designed to achieve.

> The "new pluralism" is not really a new concept. It is merely a recognition that we have ignored a great American resource: ethnicity and cultural diversity.[5]

Most American educators would agree that a competent presentation of American social history should acquaint all students with the history, culture, achievements and contributions of all American peoples and the various modes of interaction with each other. Group power, group interests and group aspirations can be seen to be shaping America's present and future as much as it has the past. The most significant impact on the American educational system has resulted from the recent presence of non-white minority groups and their demands that the narrow cultural base of the public schools be expanded to respond to their needs. In many cases the response of the schools to this American reality has been seen to be insufficient or inappropriate. Both the courts and the legal system have been utilized by non-white cultural and racial minorities to bring about changes in the public school curriculum to meet their special needs.

The pressures applied to the educational system by the non-white American minorities conform to a model for power described by sociologist Milton Gordon. In examining theories of racial and ethnic group relations, Gordon refers to Blalock's distinction of the concepts of power and develops two notions of power: competitive power—the ability to compete as individuals in the rewards system of the society; and pressure power—the power to effect change in the society in a collective fashion. Gordon further divides the pressure power into sub-types: (1) political pressure, narrowly defined, in the form of action by means of voting and litigation to induce favorable action on the part of the legislature, courts and executive branch of the government and (2) disruptive pressure consisting of acts which disrupt normal and expected routines of social intercourse.[6] Although the school systems have been subjected to both kinds of pressure power from the racial and cultural minorities, this paper will consider only the effects of political pressure. Such pressure applied by or on behalf of ethnic minorities continues to affect the role and function of the schools in achieving and modifying the goals of public education.

The cultural base of the American educational system has traditionally been a very narrow one which centered around an Anglo conformity, value-oriented approach. In addition, the reality of white male dominance, demographically, economically and politically were reflected in the content of every subject area taught in the public schools in all levels of the curriculum. Neither the 1954 Brown decision nor the Civil Rights movements in the early sixties challenged the function of the school or role of the curriculum in this regard. It could be said that the original goals of the non-white minority population and white liberals with regard to reform in the public schools was equality of education opportunity, integration and social justice, i.e. equal treatment by the law.

However, the basic assumptions and goals upon which the demand for civil rights was premised (i.e. a means of achieving social acceptance and integration) came under question in the late sixties by both non-whites and whites. Dr. Leonard Fein of the MIT-Harvard Joint Center on Urban Studies at the 1969 annual meeting of Urban America, Inc., commented on the plausibility of the traditional definition of the American dream. He suggested the urgent need for a redefinition of the goals of cultural assimilation and integration based on the historical, social and political realities. Although he was speaking of most white American ethnic groups, he commented on the black experience in American which he felt was the clearest example of a case study in this respect:

> The conventional assumption of men of good will, with respect to the question of race, has been, and in large measure continues to be, that race is an accident, with no social meaning. Accordingly, the ideal society is the color blind society, the society in which Negroes are randomly distributed throughout the social structure. The message of White society to the Blacks, therefore, has gone something like this:
>
> > If you can manage to distinguish yourself from your unfortunate brethren, if you can demonstrate that you are not lazy, shiftless, given to violence, aggressively sexual, illiterate, drunk, then, with some reservation we will let you in. Remember, however, that when you enter, you must not look back. If you must invite your old friends to visit you, can make certain that you don't invite too many at one time, and that none is blacker than you. Otherwise, we shall be forced to re-examine your own credentials. In fact, it would be best if you did not seek out your old friends at all, for now that you can live with us, of what use are your yesterdays to you. You have been graced, and we no longer see your blackness, if you will promise not to see it either. We promise to be color blind, if only you will be amnesiac.
>
> It might have worked, had we been serious. We had said that we would admit the Black man if only he were not too Black. But, as a nation, we continued to see only the blackness, and not the man. The Negro in White eyes was Black until he could prove that he was White, and the proof had to convince a very skeptical jury.
>
> And now, of course, the Negro has seen his blackness mirrored in our eyes, has learned that though America might cope with the integration of an occasional citizen of darker skin, it was not and is not serious about integration of the Negro community. Negroes in large number have understood that integration for the masses was and remains a myth, and so have turned from the unproductive denial of identity to the proud assertion of identity.[7]

In responding to the traditional liberal perspective, Black people, then, may now be read as saying something like this:

> Our Chief mentors in the battle for civil rights were upper middle class liberals, who, for reasons of their own, cling to a vision of universalistic social order. We accepted their belief and their doctrine, and acted upon it. It produced some rewards, but, in the end, we found ourselves still unmelted in the hypothetical pot. And, in looking about more carefully,

we have found that other groups have retained their particular identities, have resisted wholesale assimilation. We conclude, therefore, that liberals are trying to impose upon us a standard which derives from their philosophical ideal rather than from the sweaty facts of American social life. We rather suspect, in fact, that liberals have misread the American social experience, for they are, in their own way, too far removed from its major elements. Moreover, we are interested in tactics, not in utopias. We shall, therefore resist being held to a form of behavior which we find both non-productive and outside the mainstream of American life, which is still, in its core, and despite liberal wishes, groups life. We shall resist being the guinea-pigs for a vision of society so out of touch with social reality.[8]

This assertion of identity has been looked on by some whites as unfortunate and even counter-productive in terms of the American goal for universal brotherhood. One black writer further emphasizes this point by referring to the black identity movement as being patterned after the earlier white "neo-ethnicity" movements. Martin Kilson of Harvard University, in writing on Blacks and neo-ethnicity in America, comments that the power mustering dimension of ethnicity appears to endow it with legitimacy in American life. He refers to ethnic movements being functional in terms of their power creating capabilities. He further suggests that militants in the black ethnocentric movement have had the most influence in those aspects of the movement readily perceived by the white majority, especially its anti-white attributes. In his opinion, the black militants were largely responsible for black-white polarization. However, Kilson concludes that recent data suggest that the politics of black ethnicity is deemphasizing militancy and anti-white orientation.[9]

This more moderate posture might be interpreted as a result of their perceived success in achieving recognition as a group with special needs and having those needs addressed by special legislative provisions. This raises the question of neo-ethnicity as an effective strategy for achieving group goals. Does it still work?

How effective have the pressures applied by non-white minority groups been in bringing about changes in the education system? Many actions brought to court by private individuals since the 1954 Brown decision have been very successful. However, the resistance to the court's decision by many school districts led to head-on confrontation between the federal, judiciary, and state officials. This caused other legal issues to emerge. First, there were questions raised by certain elements of the white community related to the American legal process itself, such as the role and power of courts in declaring law to integrate the schools. What limitations were there, or should there be, on the court's law-making powers? How should courts use judicial precedent in deciding cases involving the rights of non-white, culturally different minorities? When a court decides to depart from precedent and tradition, what considerations should influence its choice of techniques for doing so?

Title IV and Title VII of the Civil Rights Act

Until the Civil Rights Act of 1964, Congress did nothing to support the rights of non-whites declared in the Brown decision. Between 1954 and 1960 there were no criminal prosecutions brought against school officials who refused to comply with the Supreme Court decision which afforded black children relief from racial segregation in public schools. In many cases, private individuals who had the right to sue refused to do so for various reasons. Moreover, the position taken by the Eisenhower administration during this period was that laws and court decisions can't change the hearts of men.

In 1964 Congress did pass national legislation to speed up desegregation and to make provisions for enforcement. Title IV and VI of the Civil Rights Act involved the efforts of the U.S. Office of Education (U.S.O.E.). It also made large amounts of federal funds available to the Nation's schools. Under Title IV of the Civil Rights Act, the Office of Education was authorized to provide technical and financial assistance to local school systems attempting to desegregate. The Attorney General was also authorized to sue school authorities when segregated schools were being maintained to foster racial segregation.[10]

Title VI of the 1964 Act provided that "No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance."[11] Under this Act procedures were created for terminating financial assistance if federal grantees violated this section. However, in order for regulations to become effective, standards or guidelines had to be introduced to spell out the requirements for compliance. The Department of Health, Education and Welfare issued guidelines in 1965, and in 1966 revised guidelines were issued. This action raised additional questions related to the legitimacy of the guidelines.

In determining whether or not the schools under court order are acting in good faith, to what extent should courts feel compelled to accept administrative guidelines as criteria? Often the minimal standards of the guidelines were not felt to be adequate by the people for whom the legislation was intended to help. In federal cases where this issue was raised, it has been established that guidelines cannot bind the courts. Since guidelines were not purported to be rules, regulations or orders, State Departments of Education were compelled to consider other effective ways of ensuring compliance by local school agencies with state and federal laws.

Title VII of the Emergency School Aid Act

The intent of later federal legislation was not only to encourage cultural, racial and ethnic diversity and identity in the public schools. It also addressed the implications that such diversity, resulting from the presence of non-white minorities, would inevitably have on all aspects of the schools curriculum and program.

Section 702 of Title VII (ESAA) states that its purpose is to provide financial assistance for the following activities:

(1) to meet the special needs incident to the elimination of minority group segregation and discrimination among students and faculty in elementary and secondary schools;

(2) to encourage the voluntary elimination, reduction, or prevention of minority group isolation in elementary and secondary schools with substantial proportions of minority group students;

(3) to aid school children in overcoming the education disadvantages of minority group isolation.[18]

Title VII (ESAA) is one example of the way legislation can be used to persuade schools to accomodate racial and cultural diversity. Some of the authorized activities under this act include:

(1) The provision of additional professional or other staff members (including staff members specially trained in problems incident to desegregation or the elimination, reduction, or prevention of minority group isolation) and the training and retraining of staff for such schools.

(2) Recruiting, hiring, and training of teacher aides, provided that in recruiting teacher aides, preference shall be given to parents of children attending schools assisted under this title.

(3) Inservice teacher training designed to enhance the success of schools assisted under this title through contracts with institutions of higher education, or other institutions, agencies, and organizations individually determined by the Assistant Secretary to have special competence for such purpose.

(4) Comprehensive guidance, counseling, and other personal services for such children.

(5) The development and use of new curricula and instructional methods, practices, and techniques (and the acquisition of instructional materials relating thereto) to support a program of instruction for children from all racial, ethnic, and economic backgrounds, including instruction in the language and cultural heritage of minority groups.

(6) Innovative interracial educational programs or projects involving the joint participation of minority group children and other children attending different schools, including extracurricular activities and cooperative exchanges or other arrangements between schools within the same or different school districts.

(7) Community activities, including public information efforts, in support of a plan, program, project, or activity described in this title.[19]

This legislation provides considerable latitude for school districts wishing to address the problems of cultural and ethnic diversity as they relate to all aspects of the school program. The intent of Title VII (ESAA) is clear and more specific in terms of recognizing and

supporting ethnic indentity in schools than either Title IV (Civil Rights Act) or Title IX (ESEA).

Desegregation was defined in Title IV as follows:

> "Desegregation" means the assignment of students to public schools and within such schools without regard to their race, color, religion, sex, or national origin, but "desegregation" shall not mean the assignment of students to public schools in order to overcome racial imbalance.[14]

Since racial imbalance per se was not unconstitutional, Title IV (Civil Rights Act) did not attempt to integrate the schools, but rather eliminate segregation based on race. However, racial imbalance was still felt to be undesirable. Therefore Title VII was an attempt to encourage integration and recognize the problems of black and non-white identity as well.

Title VII of the Elementary and Secondary Education Act

Besides the black population, Mexican Americans and Puerto Ricans successfully organized pressure to make demands on the school system, and again the legal system was used to accommodate their special needs as separate cultural groups. The case for the Bilingual Education Act Title VII (ESEA) has been articulated by a number of Spanish-speaking Americans. Among them, Philip D. Ortego in an article entitled, "Between Two Cultures," stated:

> Like the blacks, more and more Mexican-Americans are beginning to reject the assimilationist concepts of American education. Most Mexican-Americans see the need for the bilingual-bicultural school as the most pressing issue in Mexican-American education, and one of the most challenging. According to Armando Rodriguez, chief of the Mexican-American Affairs Unit of the U.S. Office of Education, "the rise in cultural militancy among young Chicanos is directly related to the schools 'appalling ignorance about the Mexican-American and his role in American democracy.' "
>
> Essentially, bilingual-bicultural education aims to teach the non-English-speaking (or limited-English-speaking) child in his first language, while introducing him to the target language (via foreign language instruction methods) in small, regulated doses at first, then in increasingly larger time units until the target language becomes simply a co-equal linguistic tool. As Armando Rodriquez pointed out, "We spend millions of dollars to encourage school children to learn a foreign language and at the same time frown upon Mexican-American children speaking Spanish in school . . . . Bilingualism must come to be accepted as a blessing – not a problem. It must be cultivated, not neglected."
>
> The Bilingual Act also provides for teaching Mexican-Americans about the history and culture of their language. For example, Mexican-American children will learn about the history of Mexico and how it relates to their present situation as Mexican-Americans. American literature courses are to be revised to include the chronicles of the Spanish Southwest as part of the literary heritage of Mexican-Americans.

In the primary grades, Dick-and-Jane-type readers are replaced by figures Mexican-American children can readily identify with and relate to.[15]

Section 701 of the Bilingual Education Act acknowledges the problem of cultural diversity in the schools among this segment of the school population:

> The Congress hereby finds that one of the most acute educational problems in the United States is that which involves millions of children of limited English-speaking ability because they come from environments where the dominant language is other than English; that additional efforts should be made to supplement present attempts to find adequate and constructive solutions to this unique and perplexing educational situation; and that the urgent need is for comprehensive and cooperative action now on the local, State, and Federal levels to develop forward-looking approaches to meet the serious learning difficulties faced by this substantial segment of the Nation's school-age population.[16]

Section 704 allows for grants under this title in accordance with approved applications for:

(a) planning for and taking other steps leading to the development of programs designed to meet the special educational needs of children of limited English-speaking ability in schools having a high concentration of such children from families (A) with incomes below $3,000 per year, or (B) receiving payments under a program of aid to families with dependent children under a State plan approved under Title IV of the Social Security Act, including research projects, pilot projects designed to test the effectiveness of plans so developed, and the development and dissemination of special instructional materials for use in bilingual education programs; and

(b) providing preservice training designed to prepare persons to participate in bilingual education programs as teachers, teacher-aide, or other ancillary education personnel such as counselors, and inservice training and development programs designed to enable such persons to continue to improve their qualifications while participating in such programs; and

(c) the establishment, maintenance, and operation of programs, including acquisition of necessary teaching materials and equipment designed to meet the special education needs of children of limited English-speaking ability in schools having a high concentration of such children from families (A) with incomes below $3,000 per year, or (B) receiving payments under a program of aid to families with dependent children under a State plan approved under Title IV of the Social Security Act, through activities such as—

(1) bilingual education programs;

(2) programs designed to impart to students a knowledge of the history and culture associated with their language;

(3) efforts to establish closer cooperation between the school and the home;

(4) early childhood educational programs related to the purposes

of this title and designed to improve the potential for profitable learning activities by children;

(5) adult education programs related to the purposes of this title, particularly for parents of children participating in bilingual programs;

(6) programs designed for dropouts or potential dropouts having need of bilingual programs;

(7) programs conducted by accredited trade, vocational, or technical schools; and

(8) other activities which meet the purposes of this title.[17]

Title IX of the Elementary and Secondary Education Act

On the other hand, the Ethnic Heritage Studies Act, Title IX (ESEA) assumes "that in a multiethnic society an understanding of the contributions of one's own heritage and those of fellow citizens can contribute to a more harmonious patriotic and committed populace."[18] The effects of the provisions of Title IX are not as far reaching as those of Title VII.

Each program assisted under this title (Title IX) shall—

(1) develop curriculum materials for use in elementary or secondary schools or institutions of higher education relating to the history, geography, society, economy, literature, art, music, drama, language, and general culture of the group or groups with which the program is concerned, and the contributions of that ethnic group or groups to the American heritage; or

(2) disseminate curriculum materials to permit their use in elementary or secondary schools or institutions of higher education throughout the Nation; or

(3) provide training for persons using, or preparing to use, curriculum materials developed under this title; and

(4) cooperate with persons and organizations with a special interest in the ethnic group or groups with which the program is concerned to assist them in promoting, encouraging, developing, or producing programs or other activities which relate to the history, culture, or traditions of that ethnic group or groups.[19]

Clearly then the role of federal legislation related to ethnic and cultural diversity in the public schools falls into two categories. First it addresses the needs of schools in culturally diverse educational settings. In these cases ethnic identity has been supported to address the special needs of the non-white ethnic minorities with first languages other than English. Secondly, the Ethnic Heritage Studies Act speaks of the educational needs of a multicultural society and world. This has been the focus of other federal education as well since the end of World War II. The clear intent of the federal legislation authorizing appropriations to teach about the heritage and culture of non-whites is to meet the special needs of the non-white minorities.

In 1975 the Congress appropriated 6 billion 725 million dollars in financial support and technical assistance to the nation's schools and colleges. Provisions to meet the needs of non-white ethnic and cultural minorities were addressed under several categories:[20]

Bilingual Education children 3-18 with limited English speaking ability, to train personnel, improve bilingual education, to develop curriculum materials	$85,000,000
Indian Education Act to meet special needs of Indian children enrolled in public schools	$25,000,000
Programs for Migratory Children to meet special needs of children of migratory farm workers	$91,953,160
Programs for Indian Children for assistance to Indian children in federal schools	$17,567,233
Desegregation Assistance Bilingual Program Title VII, ESAA to help desegregating school districts provide programs for children of limited English speaking ability	(Appropriation level pending)
Desegregation Assistance Title IV Civil Rights Act to local education agencies	$267,000,000
Desegregation Assistance to teacher institutes to improve the ability of school personnel to deal with school desegregation problems	(included in above funds)
Title IX Ethnic Heritage Program	$1,800,000

The appropriation to the Ethnic Heritage Studies program for the first three year period, 1972-74, was less than 6 million dollars to address the heritages of all of the nation's ethnic groups while well over a billion dollars was appropriated in a single year for special programs to meet special needs of school systems with non-white, non-English speaking minorities. The disparity in the level of federal funding makes it rather obvious that concern with ethnic identity and cultural diversity in public schools for other than non-white, non-English speaking children occupies a very low priority in the U.S. Office of Education.

The National Education Association (NEA) in a report on an overview of the Ethnic Heritage Studies Program for the first three years states that:

> There is an unfortunate incongruity between the broad mandate of the Ethnic Heritage Studies legislation and the level at which the program has been funded.[21]

The NEA also felt that the $50,000 limit on single projects and the fact that they must be contained within a single year limits their quality. Unlike the materials developed under legislation supporting desegre-

gation assistance, there is considerable competition for the limited funds under the Ethnic Heritage Studies Act and there is very little possibility of continuing support for activities developed under this act for more than one year. This one year time constraint has also been felt to be a handicap for the realization of the goals of the various projects.

Although the goal of educating all Americans for life in a multicultural society has been stated as a national policy, it appears that very little has been done by the federal government. The level of support needed by the schools to carry out the kind of activities that would make a substantial impact on the educational system toward the achievement of this goal has not been provided. Many non-whites felt that white ethnic studies threatened to undermine their favored position with regard to congressional appropriations. In the past support had been for programs to develop ethnic pride and knowledge of the heritage and contributions of non-white and the non-English speaking, specifically for these minority students. The facts seem to indicate little threat of a shift in policy. White students in non-desegregated or non-English speaking schools are not affected by programs studying cultural and ethnic diversity in this country.

Title IX recognizes the degree of diversity in the schools and the nation in terms of the ethnic heritages and backgrounds of all American children. This will remain the same. Thus provisions for the schools to recognize this as a national characteristic are rightly encouraged. However, no specific activities are authorized, under Title IX or any other federal legislation, to encourage or protect cultural or ethnic identify among non-white children in the school populations. Programs funded under this title are required to build cooperation between school districts and persons and organizations with a special interest in the ethnic groups. This could hardly be construed in the same context at the provisions under Title VII ESAA.

Thus the positions of the U.S. Congress regarding cultural and ethnic diversity and identity in the schools has been limited. For the most part, it encourages and supports programs concerned with the ethnic and cultural identity of non-whites in an attempt to meet the goal of achieving racial desegregation and integration.

Status of Minority and Ethnic Heritage Programs

Civil Rights protests in the past two decades have highlighted the clear and unmistakable disregard of the constitutional rights of large segments of the non-white and limited English speaking American minorities. Court suits and protests by non-white minorities demanding equal protection resulted in the principle that racial discrimination in public education is unconstitutional and that all provisions of federal, state, or local law requiring or permitting such discrimination must yield to this principle.

Subsequently, education agencies had to consider the manner in which relief was to be accorded and who was to supervise the enforcement and compliance of the law. The strategy recommended by

the NAACP to counter white resistance was for immediate and sudden execution of the laws with stiff consequences. But as can be seen from the wording of the legislation in the Civil Rights Act and the Emergency School Aid Act, the approach of the Congress was that of encouraging local schools' compliance by making large amounts of money available. These were to improve facilities and services and to provide technical assistance and training for personnel in order to raise the quality of education for all children in culturally and ethnically diverse education settings. Unlike criminal statutes which are based on almost universal acceptance and require enforcement against only a minority of the population, desegregation statutes have remained relatively ineffective because there is no tradition for acceptance of them. It became obvious that if the task of the courts in civil rights suits was not merely to punish law breakers, but to reduce their numbers, measures other than severe consequences would have to be adopted. In the words of Professor Alexander Bickel, "what was to be foreseen was the resistance not of a fringe of misfits, but of a populace."[22]

The concern for racial equality has only recently claimed the center of the nation's attention and now seems to overshadow other social issues in our society in both its domestic and its foreign manifestations. Neither the courts nor the legal system are responsible for the so-called black revolution, nor the "revolutions" of other non-white American minorities. Yet their demands for inclusion into the educational system on an equitable basis implies their faith and support for the continuation of the present educational system and other social institutions, but with certain modifications. What has sometimes been referred to as revolution is in effect demands for accommodation. The Emergency School Aid Act of 1972 with its two billion dollars appropriation for the first two years supports this goal of accomodation and integration without the loss of ethnic identity. This occurs by authorizing the Secretary of Education "to make grants to, and contracts with, local education agencies within or adjacent to Metropolitan statistical areas not attended by a significant number of minority children."[23] Under this legislation such predominately white local educational agencies are eligible for assistance to establish or maintain one or more integrated schools.

Many of the states, following the lead of the federal government, also passed legislation with similar provisions for meeting special needs of non-white and non-English speaking children. Since 1964 many of the ethnic heritage materials and resources for teaching Afro Americans and other non-white minority groups were developed for use in the classrooms and for in-service teacher education programs and workshops under federal or state legislative provisions for Civil Rights or Desegregation. Thus the inclusion of ethnic studies materials about blacks and other non-white minority groups had become a rather well established feature of many local school systems because of federal and state assistance prior to the passage of the Ethnic Heritage Studies Act of 1972. (New York City, Boston, Philadelphia, Chicago, Louisville,

Atlanta, Providence, Cleveland, Detroit all published and distributed curriculum guides for use by classroom teachers prior to 1970.)

Organized white ethnic groups have witnessed the success of blacks and other non-white minorities in getting the support of the American legal and political process. To accommodate this demand, schools are required to recognize and include the backgrounds, heritage, and contributions of non-white groups in its curriculum and to further provide for the maintenance of their separate cultural and ethnic identities. Similar demands for educational reform are also now beginning to emerge from certain ethnic groups in the white community.

Some Congressmen refer to this as "white backlash" which must also be politically accomodated. Others reject the ethnicity within white ethnic groups as being divisive and instead favor a national culture which minimizes the importance of ethnicity, race and cultural diversity among white Americans. Many white ethnic groups though are advocating need for a stronger sense of ethnic identity for themselves. This will play a major part in determining whether American society will remain divided along lines of black and white and how much meaning these racial definitions will have in the future of intercultural relations in America.

STATE POLICIES AND PROVISIONS FOR ETHNIC/CULTURAL DIVERSITY

The basic aim of education in the United States is to make it possible for all children to become well rounded, well informed citizens. The federal government maintains the United States Office of Education which collects statistics, publishes reports and surveys and supervises the expenditure of funds as specified by the law. The ways in which the national educational goals are carried out are determined by the fifty state educational agencies.

The role of the federal government in controlling education is, in fact, limited by law:

> Sec. 432. No provision of the Act of September 30, 1950, Public Law 874, eighty-first Congress: the National Defense Education Act of 1958; the Act of September 23, 1950, Public Law 815; eighty-first Congress; the Higher Education Facilities Act of 1963; the Elementary and Secondary Education Act of 1965; the Higher Education Act of 1965; the International Education Act of 1966; the Emergency School Aid Act; of the Vocational Education Act of 1963 shall be construed to authorize any department, agency, officer, or employee of the United States to exercise any direction, supervision, or control over the curriculum program of instruction, administration, or personnel of any educational institution, school, or school system, or over the selection of library resources, textbooks, or other printed or published instructional materials by any educational institution or school system, or to require the assignment or transportation of students or teachers in order to overcome racial imbalance.[84]

Whereas the federal government cannot mandate the content of instruction, textbook selection, or requirements for teacher certification, states can authorize such direction, supervision, or control over public schools. Some of the issues related to teaching in cultural and ethnic diverse environments and education for a multicultural society are capable of being resolved through existing school policy at the state level or through the modification of existing state school laws.

The state policies and provisions that will be described here were identified by (1) the American Association of Colleges for Teacher Education (AACTE) in a survey of the multicultural activities of State Departments of Education conducted in the fall of 1975; (2) responses from letters to the chairperson of the Education Committees for each State Legislature in the winter of 1976; and (3) personal contacts with various state departments of education officials and state legislative personnel. The results reported here are not all inclusive; not all states responded to either the AACTE survey or the letter. States that indicated they have policies and provisions for multicultural education are listed. Follow-up of state activities was done only in the cases where the survey or letter indicated that there was some provision for multicultural education at the state level.

This section will examine the approaches that states take toward the inclusion of multicultural education in public schools. This includes state legislation, action by State Boards of Education, and action by State Departments of Education. The impact of state policies and provisions for multicultural education will be discussed in terms of the intent of the legislation and the educational areas influenced (i.e., curriculum teacher certification, staff development, textbook selection, and resource centers). Finally the administration, compliance and enforcement procedures of various states will be examined.

State Approaches Toward Ethnic/Cultural Diversity

Most of the states direct their schools by means of a central Board or Commission of Education which is usually made up of prominent lay persons. Their purpose determine educational policy. These State Boards or Commissions of Education can make decisions which have the effect of law regarding curriculum, textbook selection, practices in extracurricular activities, etc. The West Virginia Board of Education, for example, passed a resolution in December, 1970, charging states and local textbook committees as well as individual educators with the responsibility for seeing that only materials accurately portraying minority and ethnic groups and their contributions were used:

> WHEREAS: the West Virginia Board of Education recognizes the pluralistic nature of American society, and
>
> WHEREAS: minority and ethnic group contributions are an inextricable part of the total growth and development of this nation, and
>
> WHEREAS: education must perpetuate these contributions as an essential part of the American heritage; and
>
> WHEREAS: much of the instructional program is based on or derived

from factual and conceptual materials contained in textbooks and other printed materials; therefore

BE IT RESOLVED THAT: both state and local textbook committees and individual educators charged with responsibility for the selection of textbooks and other printed materials to be used in school programs K-12 shall select only those textbooks and materials for classroom use which accurately portray minority and ethnic groups contributions to American growth and culture and which depict and illustrate the intercultural character of our pluralistic society.[23]

The Iowa State Board of Public Instruction issued a similar policy statement:

> The Iowa State Board of Public Instruction has consistently shown that all students in Iowa regardless of race, ethnic origin, religion, sex, or geographic location, be exposed either directly or indirectly to the rich cultural diversity of the population of Iowa and the nation. It is hoped that such exposure, whether it is achieved directly, through meaningful personal communication, or indirectly, through the curriculum of the schools, will result in a greater appreciation of the diversity in our society, as well as the recognition of diversity as a major strength and cornerstone upon which our country was built. The following policy was adopted with the above concerns and goals in mind:
>
> (1) "That every school district implement at all grade levels (K-12), suitable curricular content dealing with the contributions and culture of minority groups. The goal of this curriculum should be to help students acquire a realistic basis for understanding the culture and life styles of people of different races, ethnic groups, and socio-economic status; and
>
> (2) That the Iowa State Department of Public Instruction, in cooperation with local education agencies, should foster in all subject areas curriculum changes, implementation of teaching practices, and utilization of instructional materials which provide for all children a basis for understanding the contributions of racial and ethnic minority groups."[24]

Another approach to guiding and influencing the policy of local schools is through the promulgation of regulations and guidelines developed and enforced by State Departments of Education. The policy of the State Boards of Education are executed by a chief administrator officer who is the Chief State School Officer, Superintendent, or Commissioner of Education. Depending on the state, this is either an elected or appointed position. The Commissioner is aided by a staff of supervisors or specialists who establish and enforce standards for curriculum, attendance, teacher qualifications, and certification requirements, use of school buildings and other aspects of education.

In cases where state laws to provide for equal educational opportunity have been passed, the State Department of Education can develop guidelines and regulations which suggest or require new procedures for the selection of textbooks and other instructional materials as compliance measures. Massachusetts is one state where formal regulations which include components related to ethnic and cultural diversity have been adopted.

In 1971 the legislature of the Commonwealth of Massachusetts passed a law under Chapter 622 of the Educational Acts of 1971 which prohibits discrimination on the basis of race, color, sex, religion or national origin with regard to admissions to public schools and to the benefits, privileges, and courses of study available. In the Massachusetts Board of Education's concern for the implementation of Chapter 622, educational goals were developed. These were felt to be relevant and directly applicable to the recognized need for allowing each individual student full access to all educational opportunities in the public schools. In 1974 the Board of Education adopted recommendations for the implementation of the Act after public hearings were held in three parts of the State and the Board had carefully reviewed and considered the recommendations. Two of the recommendations pertained to the cultural and ethnic diversity of the country:

(a) The content of all public school curriculum should reflect affirmative efforts to present in full and fair perspective the history, activities, sensibilities and contributions of persons and groups of diverse races, national origins, gender, religions and colors

(b) School books and other educational materials used in the public schools shall, taken as a whole, include characterizations and situations which depict individuals in a broad variety of positive roles regardless of race, color, sex, religious or national origin.[17]

These recommendations were made to provide school districts with a means to examine existing practices and to initiate corrective action immediately where called for under the law. In its action adopting the recommendations, the Board called for a thorough review of the statues of Chapter 622 implementation in March 1975. In June of 1975, after formal hearings were conducted, the Board adopted the recommendations as formal regulations.

These regulations also serve as guidelines to help school officials understand the implications of the statute. In a letter to all school superintendents in the Commonwealth of Massachusetts, dated June 5, 1974, the State Commissioner of Education urged all school officials to act immediately in conducting a thorough review of school district policies on the basis of the Chapter 622 recommendations. School officials were to take corrective action as necessary, and technical assistance would be available from the Department of Education's Bureau of Equal Educational Opportunity and from each of the six Regional Centers of the Department.

The development of the Massachusetts' regulations involved a process that took four years. Although the regulations are enforceable in the courts by a child's parent or guardian as well as by the State Department of Education, the Bureau of Equal Educational Opportunity has limited staff and funding to carry out the kind of research and program development needed to insure effective compliance to Chapter 622. Ideally though, regulations developed by State Departments of Education can effect change in curriculum and textbook selection at the local public school level.

Several other states have developed guidelines for the implementation of curriculum and the selection of textbooks that fairly portray the ethnic and cultural groups that compose the country's multicultural population. Iowa's Department of Public Instruction has published a booklet entitled, "Multi-Cultural, Non-Sexist Curriculum Guidelines for Iowa's Schools." The Minnesota State Department of Education published "Equal Educational Opportunity Policies, Guidelines, and Regulations for Minnesota Schools," which includes multicultural components. In Michigan, a committee recently developed guidelines for the State Department of Education to expand the history curriculum to include materials on the culture of ethnic, religious, racial minority people and the contributions of women.

Besides regulations and guidelines, State Departments of Education also influence the curriculum and textbook selection of local public schools. They may provide technical assistance, usually in the form of in-service training for teachers. They may also publish curriculum guides and other materials which are distributed to school administrators and personnel in local school districts. The AACTE survey of multicultural activities at State Departments of Education indicated that twenty-two provide in-service training in multicultural education or ethnic studies, and an additional thirteen states provide training only in the area of bilingual education. Thirty-five of the states indicated that they have developed and published materials in multicultural education, ethnic studies and/or bilingual/bicultural education. These are efforts by State Departments of Education to initiate or encourage change in curriculum, instruction, and textbook selection so that ethnic and cultural diversity is recognized by local school boards, administrators, and teachers. The multicultural activities at State Departments of Education as identified by the AACTE survey are summarized in Table 1.

In each community or rural area there is also a local school board that has been either elected or appointed. This body chooses a local school superintendent of schools and controls the local educational policy. The local superintendents also have staffs to assist them in administering school affairs. Persons and organizations can often approach the local school officials and members of the local school committee or board of education to directly influence educational policies considered to be in the interest of the local school community. This direct approach at the local level is often more effective in changing or influencing school policy than approaches from the state level.

Legislation related to the need to reflect cultural diversity in the school curriculum, textbooks and other instructional materials has been introduced in at least twenty states. Sometimes this is introduced as new legislation, but often it revises existing legislation or in some cases modifies the existing school codes or laws of the state.

Thus examples of several approaches utilized within a state to effect educational change that promotes multicultural curriculum, textbooks, and instructional materials have been provided. These include (1) the

TABLE 1
SUMMARY OF THE SURVEY OF MULTICULTURAL EDUCATION ACTIVITIES IN STATE DEPARTMENTS OF EDUCATION

QUESTIONS

STATE	A	B	C	D	E	F
Alabama	⧄	⧄	⧄	⧄	⧄	⧄
Alaska	⧄	▨	⧄	▨	⧄	▨
Arizona	⧄	⧄	⧄	▨	⧄	▨
Arkansas	⧄	⧄	⧄	⧄	⧄	▨
California	▨	⧄	⧄	▨	⧄	▨
Colorado	⧄	▨	⧄	▨	▨	▨
Connecticut	⧄	⧄	⧄	▨	⧄	▨
Delaware	⧄	⧄	⧄	▨	⧄	▨
Florida	▨	⧄	⧄	▨	⧄	▨
Georgia	⧄	⧄	⧄	▨	▨	⧄
Hawaii	⧄	⧄	⧄	▨	▨	▨
Idaho	⧄	⧄	⧄	▨	▨	▨
Illinois	▨	▨	⧄	▨	▨	▨
Indiana	⧄	▨	⧄	▨	▨	▨
Iowa	▨	⧄	⧄	▨	▨	▨
Kansas	⧄	⧄	⧄	▨	⧄	▨
Kentucky	⧄	⧄	⧄	⧄	⧄	▨
Louisiana	⧄	▨	⧄	▨	▨	▨
Maine	⧄	⧄	⧄	▨	⧄	⧄
Maryland	⧄	⧄	⧄	▨	▨	▨
Massachusetts	▨	▨	⧄	▨	⧄	⧄
Michigan	▨	▨	⧄	▨	⧄	⧄
Minnesota	⧄	⧄	▨	▨	▨	▨
Mississippi	⧄	⧄	⧄	⧄	⧄	⧄
Missouri	⧄	⧄	⧄	⧄	⧄	▨
Montana	▨	⧄	▨	▨	▨	▨
Nebraska	⧄	⧄	▨	▨	⧄	▨
Nevada	⧄	⧄	▨	▨	▨	▨
New Hampshire	⧄	⧄	⧄	▨	▨	⧄
New Jersey	⧄	▨	⧄	▨	⧄	▨
New Mexico	⧄	▨	⧄	▨	▨	▨
New York						
North Carolina	⧄	⧄	⧄	▨	▨	▨
North Dakota	⧄	⧄	⧄	▨	▨	▨
Ohio	▨	⧄	⧄	▨	▨	▨
Oklahoma	⧄	⧄	⧄	▨	▨	⧄
Oregon	⧄	⧄	▨	▨	▨	⧄
Pennsylvania	⧄	▨	⧄	▨	⧄	▨
Rhode Island	⧄	⧄	⧄	⧄	⧄	⧄
South Carolina	⧄	⧄	⧄	⧄	⧄	▨
South Dakota						
Tennessee	▨	⧄	⧄	⧄	⧄	▨
Texas	⧄	▨	⧄	▨	⧄	▨
Utah	⧄	⧄	⧄	▨	⧄	⧄
Vermont	⧄	⧄	⧄	▨	⧄	▨
Virginia	⧄	⧄	⧄	▨	⧄	▨
Washington	⧄	⧄	⧄	▨	⧄	▨
West Virginia	▨	⧄	▨	▨	▨	▨
Wisconsin	⧄	▨	⧄	▨	⧄	▨
Wyoming	⧄	⧄	⧄	▨	⧄	⧄

Key to Questions

- **A** Provisions for multicultural education and ethnic studies
- **B** Provisions for bilingual/bicultural education
- **C** Teacher education requirements for multicultural education
- **D** Division/department/person assigned to multicultural education, ethnic studies, or bilingual education
- **E** In-service training provided by the state in multicultural education or ethnic studies
- **F** Materials in multicultural education, ethnic studies or bilingual/bicultural education developed at state level

Key

- ☐ Have not responded to Questionnaire
- ▨ Responded "yes" to question
- ⧄ Responded "no" to question

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American Association of
Colleges for Teacher Education

legislature enacting laws that affect the local public schools; (2) State Boards of Education adopting policies and resolutions; (3) State Departments of Education developing regulations and guidelines as well as providing technical assistance and publications to local schools; and (4) local school boards and administrators developing and implementing curriculum and procedures that best meet the needs of the culturally diverse population within a school community.

The Intent of State Policies and Provisions

In the first section of this paper, the intent of federal legislation for multicultural education was identified as either (1) to prepare all children for life in a multicultural society or (2) to protect the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity. State legislation, guidelines, regulations, and resolutions can also be classified according to their intent.

Florida's legislation, for example, is intended to protect the rights of women as well as cultural and ethnic groups. Florida's HB965 states the legislative intent:

> It is the intent of the Legislature to insure that the schools of the State of Florida do not perpetuate stereotypical preconceptions of persons on the basis of their race, creed, sex, national origin, or ancestry through the instructional staff or the instructional materials of the public schools.[28]

The Minnesota State Commissioner of Education, Howard B. Casmey, indicated that their policies, guidelines, and regulations concerned with both the rights of women and cultural and ethnic groups:

> The State Board of Education and the Minnesota Department of Education are committed to providing equal educational opportunities to all students in the public schools of Minnesota. Racial prejudice, class separation and sex role stereotyping, the basic causes of educational inequities, are no less pronounced in our school systems than elsewhere in our society. The Board, in an effort to correct these inequities has adopted these regulations, guidelines and policies to assist each school district to eliminate separation of students by race, sex or socio-economic background and the provision of equal educational opportunity, for all students.
>
> The Board's focus is the provision of opportunities for all students regardless of race, sex, or social class to learn to live in a pluralistic society through intercultural and non sex-biased education. With the mobility of students, it is particularly pertinent at this time that the schools prepare students to live and function in a pluralistic society free of race and sex bias.[29]

Of the state educational legislation and provisions related to the diverse ethnic and cultural groups in society, ten of the twenty-eight states that were identified have provisions for bilingual education only. Two of the twenty-eight states specify provisions only for specific ethnic

groups either Afro Americans or Native Americans. Thus, the legislative intent of the state level often appears to be an effort to ensure equal education opportunity for non-white and non-English speaking groups. Few states have adopted provisions with the broader focus of preparing all children to live in a multicultural society.

Table 2 indicates the type of state educational provisions which include aspects related to ethnic or cultural diversity. The specific

TABLE 2
TYPES OF ETHNIC/CULTURAL EDUCATIONAL PROVISIONS BY STATE

	STATE EDUCATIONAL PROVISIONS				
	State Legislation	Board of Education Resolutions	Board of Education Policy Statements	State Department of Education Regulations	State Department of Education Guidelines
Alabama					
Alaska	B*				
Arizona					
Arkansas					
California	M/B				
Colorado	B				
Connecticut					
Delaware					
Florida	M/B				
Georgia					
Hawaii					
Idaho					
Illinois	M/B*				
Indiana	B				
Iowa	M		M		M
Kansas					
Kentucky					
Louisiana	B				
Maine					
Maryland					
Massachusetts	B*			M	
Michigan	B*				M
Minnesota	M		M		M
Mississippi					
Missouri					
Montana	N				
Nebraska					
Nevada					
New Hampshire					
New Jersey	B*				
New Mexico	B				
New York	B				
North Carolina					
North Dakota					
Ohio	M				
Oklahoma					
Oregon					
Pennsylvania				M/B*	
Rhode Island	B*				
South Carolina					
South Dakota					
Tennessee	A				
Texas	B*				
Utah					
Vermont					
Virginia					
Washington					
West Virginia		M			
Wisconsin	M				
Wyoming					

M Multicultural
B Bilingual
B* Mandated Bilingual Programs
A Afro American
N Native American

April, 1976

target ethnic groups referred to in these provisions are classified as follows:[30]

Multicultural:

(1) more than one ethnic group, or (2) an educational process oriented toward the cultural enrichment of all persons through programs that help individuals (a) clarify their ethnic identity and function effectively within their own ethnic community, and (b) recognize and accept individuals who belong to other ethnic groups and function effectively within other ethnic cultures.

Bilingual:

(1) Education program that utilizes English and the native language of students in the total school program, and/or (2) includes the cultural aspects of the non-English speaking ethnic group.

Afro American:

education programs examining the culture and/or history of Afro Americans.

Native Americans:

education programs examining the culture and/or history of Native Americans (American Indians).

Bilingual Education is viewed as an integral part of multicultural education. Because it specifically includes the dimension of two languages as well as cultural awareness however, it is treated as a separate entity for most federal and state funding provisions, and thus is shown as a separate component for classification purposes in Table 2.

The H.E.W. guidelines for bilingual education programs are the Lau remedies. The AACTE survey found that at least seven states mandate bilingual programs for elementary and secondary schools that have twenty or more students whose native language is not English. The *Education Code—Bilingual Education and Training* of Texas is an example of mandated bilingual education programs:

Establishment of Bilingual Program:

(a) The governing board of each school district shall determine not later than the first day of March, under regulations prescribed by the State Board of Education, the number of school-age children of limited English-speaking ability within the district and shall classify them according to the language in which they possess a primary speaking ability.

(b) Beginning with the 1974-75 scholastic year, each school district which has an enrollment of 20 or more children of limited English-speaking ability in any language classification in the same grade level during the preceding scholastic year, and which does not have a program of bilingual instruction which accomplishes the state policy set out in Section 21.451 of this Act, shall institute a program of bilingual instruction for the children in each language classification commencing in the first grade, and shall increase the program by one grade each year until bilingual instruction is offered in each grade up to the sixth. The board may establish a program with respect to a language classification with less than 20 children.[31]

Alaska, another state with legislation mandating bilingual education, has the following provision:

> A state-operated school which is attended by at least 15 pupils whose primary language is other than English shall have at least one teacher who is fluent in the native language of the area where the school is located. Written and other educational materials, when language is a factor, shall be presented in the language native to the area.[32]

In a recent internal memo by HEW's Office for Civil Rights, it was quietly affirmed that it is not mandatory for school districts to provide bilingual education to children whose primary language is not English. The 1975 "Lau remedies" document used emphatic language that made it appear that bilingual programs were mandated for schools with non-English speaking students. The Supreme Court, in the 1974 ruling, Lau v. Nichols, did not require San Francisco or any other school district to start bilingual programs for limited English-speaking children so that they might receive an equal education opportunity. "Rather, in a majority decision written by now-retired Justice William O. Douglas, the court said, 'Teaching English to the students of Chinese ancestry is one choice. Giving instruction to this group in Chinese is another. There may be others.' "[33]

The task force that prepared the Lau remedies described bilingual education as ranging from transitional programs aimed at having the students learn in English after several years, to a "multilingual multicultural program," to produce students who can "function, totally, in more than two languages and cultures.[34] Although HEW officials generally favor a bilingual approach over special English instruction, there are no federal studies which show the effectiveness of a bilingual approach. This lack of supportive research for bilingual education may further affect court decisions concerning the rights to bilingual/bicultural instruction. One example is the December, 1975 U.S. District Court decision in which an effort by Hispanic-Americans to require bilingual/bicultural programs in Denver was rejected.[35] Such court decisions may discourage additional states from adopting mandatory legislation for bilingual education programs.

Most of the provisions identified as multicultural in Table 2 are written to include many groups of people. They either *mandate* the inclusion of instruction and/or materials which accurately portray the cultural and racial diversity of society (California) or *prohibit* instruction and materials which adversely reflect upon persons because of their race, sex, color, creed, national origin or ancestry (Florida). Some provisions broaden this to cover fair presentation of the contributions, history, activities, and sensibilities regardless of race, color, sex, religious, or national origins (Massachusetts). It appears that many of these provisions consider sexual discrimination as well as racial and cultural discrimination.

The intent of state legislation related to cultural diversity in schools seems to parallel that of the federal government. The state legislature, Boards of Education, and State Departments of Education enact

provisions intended to protect the rights of persons to live in a culturally pluralistic society. These provisions are intended to ensure equal educational opportunity, especially for non-white, female, and non English-speaking students. Few states have legislation or policies, however, intended to assist students to live in a culturally pluralistic society.

Textbooks and Instructional Materials

One example with regard to mandated textbooks is Kentucky. Under Kentucky Revised Statutes 156.400, a textbook commission was established which provides for the classification of school subjects and adoption of the textbooks. Under 156.415 the statutes spell out the conditions that must be complied with before textbooks can be adopted or purchased for use in Kentucky schools:

> A statement must be filed that all the books offered for sale, adoption, use, and exchange do comply with the standards and specifications for textbooks designated by the Superintendent for Public Instruction as regards paper, binding, printing, illustrations, subject matter and other items included in the standards and specifications.[35]

Similar textbook acts appear in the laws of other states. Illinois Revised Statutes 1969, Chapter 122, 38-1; Maryland Code 1957, Article 77 #79; New Mexico Statutes 1953, 77-31-1; Oregon Statutes 337.010; and South Dakota Compilation of Laws 1967, 13-34-1 are examples.

In states where textbook adoption laws determining selection procedures exist, such laws might be amended to reflect ethnic/cultural diversity as was done in Michigan. In 1967 the Michigan legislature amended the 1955 school code concerning textbook selection to require that textbooks recognize the achievements of ethnic and racial groups. The Michigan state law is an especially strong one and has the potential for more effective compliance procedures to be established because it requires the school superintendent to make a random survey of texts used in the state and report to the legislature each January:

> Whenever the appropriate authorities of any private, parochial or public schools of the state are selecting or approving textbooks which cover the social studies, such authorities shall give special attention and consideration to the degree to which the textbook fairly includes recognition of the achievements and accomplishments of the ethnic and racial groups and shall, consistently with acceptable academic standards and with due consideration to all required ingredients of acceptable textbooks, select those textbooks which fairly include such achievements and accomplishments. The superintendent of public instruction shall cause to be made an annual random survey of textbooks in use in the state and submit a report to the legislature prior to January 15 of each year as to the progress made, as determined by such random survey, in the attainment of the foregoing objective.[37]

The California legislature passed a similar law but with no specific requirement for enforcement or compliance. In Chapter 1, Division 8 of the California State Codes, the content requirements for instructional

materials are specified under Article d. Section 9240 speaks to the need for textbooks to portray cultural and racial diversity of American society:

> When adopting instructional materials for use in the schools, governing boards shall include only instructional materials which, in their determination, accurately portray the cultural and racial diversity in our society, including:
>
> (a) The contributions of both men and women in all types of roles, including professional, vocational, and executive roles.
>
> (b) The role and contributions of American Indians, American Negroes, Mexican Americans, Asian Americans, European Americans, and members of other ethnic and cultural groups to the total development of California and the United States.
>
> (c) The role and contributions of the entrepreneur and labor in the total development of California and the United States.[38]

These and other states approach the inclusion of racial, ethnic, and cultural groups fairly and accurately in textbooks and other instructional materials by *mandating* that they reflect the cultural diversity of society. Other states have laws which *prohibit* textbooks and instructional materials which reflect adversely on members of specific ethnic, cultural, or religious minority groups.

Even before the equal opportunity legislation from which most of the laws are derived, many states were concerned with prohibiting certain kinds of instruction which was either felt to be immoral or not in the public interest. A Kentucky law of 1949 prohibited infidel or immoral books:

> No book or other publication of a sectarian, infidel or immoral character, or that reflects on any religious denomination, shall be used or distributed in any common school. No sectarian, infidel or immoral doctrine shall be taught in any common school.[39]

There are many examples in current textbooks to document why such legislation was felt necessary. Unfortunately, the laws were usually only invoked by religious or minority groups that were organized and sufficiently influential to have their interests protected. In the Congressional hearings on the Ethnic Heritage Studies bill many minority and ethnic groups presented evidence that showed the need for a greater concern for ethnic and cultural sensitivity. Dr. Norman Drachler, the Superintendent of schools for Detroit Public Schools, read examples of racial as well as religious bias against non-Christian groups:

> My prize example of insensitivity in textbooks concerns an arithmetic book. About five years ago when I was an assistant superintendent, I was asked by the superintendent to look into a complaint dealing with an arithmetic text. It was a supplementary paperback used in our schools and published by a large national publisher. When I met with the parents' group, and their attorney opened the booklet to the first page, the object of their criticism, I was shocked to see at the top of the page a drawing of a black person sitting in a coal truck and a black person shoveling coal. The heading below the drawing was "Amos and Andy do

Arithmetic." And this was a book which was printed in 1961, seven years after the Supreme Court decision!

As I listened to the attorney rake us over the coals for our lack of sensitivity, I turned to page 12 and came across this problem:

"Once upon a time a ship was caught in a severe storm. It looked as if the ship, its crew, and 30 passengers would be lost. In order to save the ship and its crew, the captain decided that one-half of the passengers would have to be thrown overboard. There were 15 Christians and 15 Turks aboard this ship. . . Now the captain was a Christian. So he arranged the 30 passengers in a big circle. . . and announced that he would count the passengers and that every ninth one would be thrown overboard.

"The question was: how could the 15 Christians and 15 Turks be placed in the circle so that all the Turks would be thrown overboard and then all of the Christians would be saved?"

The latter problem gave me an opportunity to assure the parents and their attorney that the book in question was insensitive to mankind, not only to black people, and that it would be removed immediately from all our schools.[40]

Thus, in addition to laws that require textbooks to reflect ethnic diversity and the culturally pluralistic nature of the society, many states have found it also necessary to pass laws prohibiting certain instructional materials of which the above two illustrations serve as examples.

Chapter 4 of the California Codes is an example of prohibiting legislation. Article I, Section 9001 and 9002 specifically prohibit any activity in the schools that reflect adversely upon citizens because of race, color, creed and ancestry in 1968, and was further amended to include sex in 1975. The specific wording of the two sections is as follows:

> 9001: No teacher shall give instruction nor shall a school district sponsor any activity which reflects adversely upon persons because of their race, sex, color, creed, national origin or ancestry.
>
> 9002: No textbook, or other instructional materials shall be adopted by the state board or by any governing board for use in the public schools which contains any matter reflecting adversely upon persons because of their race, sex, color, creed, national origin or ancestry.[41]

The Committee on Education of the Florida House of Representatives introduced legislation in the regular session of 1975 to strengthen existing legislation, SS 233.09 which already addressed anti-discriminatory instructional material. HB 965 introduced by the Committee was summarized as follows:

> HB 965. Prohibits teachers in public schools from giving instruction and the Departments of Education from adopting instructional materials which adversely reflect upon persons because of their race, sex, color, creed, national origin or ancestry.[42]

A legislative summary of Florida's HB 1662 follows:

> HB 1662. Requires instructional materials used in public schools to accurately portray the contributions of men and women, without regard to traditional sex role stereotyping, and to further portray the role and contributions of various cutlural and ethnic groups in the total

development of Florida and the United States. Prohibits the recommendation of any instructional materials for use in the public schools which contain any sectarian or denominational doctrine or propaganda contrary to law.[43]

The two separate issues—(1) *prohibiting* curriculum and textbooks that adversely affect members of specific and cultural groups and (2) *mandating* curriculum and textbooks that reflect cultural diversity of society—are clearly spelled out as they are now being seen and addressed by more and more state legislatures and State Departments of Education as well as local school districts. Separate legislation and other provisions related to cultural diversity in society are addressed by the two approaches above. Although the approaches are very much related, the one requires that information about cultural and racial (and women) groups be included in textbooks and instruction while other only prohibits the use of materials and instruction that adversely reflect on the ethnic and cultural groups. The mandating approach thus provides the much stronger provision toward the actual inclusion of multicultural materials and instruction at the local public school level.

Curriculum

Another issue that should be considered in detail with regard to legislation is the matter of required subjects of instruction. Some states require instruction in certain subjects such as local history, civics, and social studies. In Massachusetts, Chapter 71, Section 2, as amended in 1952 reads:

> In all public elementary and high schools American history and civics, including the constitution of the United States, the declaration of independence and the bill of rights, and in all public high schools the constitution of the commonwealth and local history and government, shall be taught as required subjects for the purpose of promoting civic service and a greater knowledge thereof, and of fitting the pupil, morally and intellectually, for the duties of citizenship.[44]

The teaching of local history and government was made a requirement in 1949 for public high schools in Massachusetts. The 1952 amendment extended the requirement for elementary and high schools to include the Declaration of Independence and the Bill of Rights. Yet, as of 1976, no amendment has been proposed regarding the perspective from which local history or government is to be taught.

In Ohio "the teaching of history and geography of the United States and Ohio, and National, State and Local Government in the United States" is required. Added to this requirement by the 111th General Assembly has been "including a balanced presentation of the relevant contributions to society of men and women of African, Mexican, Puerto Rican, and American Indian descent as well as other ethnic and racial groups in Ohio."[45]

Illinois Revised Statutes of 1973, Chapter 122, Section 27-21 mandate Illinois students graduating from eighth grade to have included as part

of their history courses, a study of "other ethnic groups." This amendment was added in June, 1967 to the school code at the urging of black legislators in the House of Representatives. Popular support for the inclusion of this section was recorded with only 3 of 177 representatives casting "no" votes. Since the Illinois Office of Education annually evaluates schools throughout the state to ensure compliance with the school code and I.O.E. policy guidelines, there is a reasonable possiblity of actually influencing policy at the local school level.

Of the nine states identified as having provisions that include cultural diversity as part of the curriculum, five are similar to the Massachusetts' regulation:

> The curricula of all public school systems should reflect in fair perspective the culture, history, activities and contributions of persons and groups of different races, nationalities, sexes, religious and colors.[47]

The other states specifically list which ethnic groups must be included in the curriculum, similar to the Ohio legislation referred to earlier. The ethnic groups most commonly required to be included are Afro Americans and Native Americans. Bilingual/bicultural education requirements are most likely to include Mexican Americans, Puerto Ricans, Asian Americans, and Native Americans. Two states, Tennessee and Montana, include curriculum requirements related respectively only to the inclusion of instruction about Afro Americans and Native Americans rather than a multicultural perspective.

Pennsylvania has provisions beyond the inclusion of ethnic groups in the curriculum. Regulations passed by the State Board of Education require intergroup education in public schools:

> The instructional program of every school shall include intergroup concepts which are designed to improve students' understanding and relationships between individuals and groups of different sexes, races, national origins, religions, and socio-economic backgrounds.[48]

This requires that curriculum be designed to include affective as well as knowledge components about various ethnic groups. This may suggest that subject matter be examined from a multicultural perspective rather than simply adding the study of various ethnic groups to the curriculum.

A state can require that the contributions, roles, and activites of ethnic and cultural groups be part of the curriculum of all the schools in that state. States can also expand the curriculum requirements to include more than just the knowledge base of different ethnic and cultural groups—to include intergroup concepts designed to improve students' understanding of and relationships with persons from different ethnic and cultural groups. These curriculum requirements can be brought about by new legislation, modification of existing school laws, and the development or modification of regulations, guidelines, and policies of State Boards of Education and State Departments of Education. Several states are prohibited from mandating curriculum, but can make similar requirements through the policies, guidelines, and

regulations of the State Boards of Education and the State Departments of Education. Any of these approaches could made a difference in what is being taught in the local public schools.

Teacher Certification Requirements

Some states are also requiring that all teachers have specific training requirements in multicultural education. This usually includes both a knowledge base about the role and contributions of ethnic groups and training in intergroup relations. Most of these standards were developed to aid in alleviating the prejudices of a teacher towards students who are from different ethnic backgrounds than the teacher. Most state standards were developed for reasons similar to Pennsylvania's:

> In accordance with *Regulations of the State Board of Education*, Chapters Seven and Ten and the policies announced by Governor Milton J. Shapp, the Pennsylvania Department of Education has a commitment to alleviate prejudice and discrimination experienced by minority groups and women in our society. Obviously, the shaping of the beliefs and discriminatory tenets of children and youths in the schools is a responsibility which all teachers must assume. Without some interventionist studies and experiences for prospective teachers and inservice teachers, the patterns of prejudice and negative learning environments presently prevailing in our schools will continue.
>
> Recognizing the necessity of breaking the cyclical effects of education regarding this vital social phenomenon, the Division of Teacher Education and the Division of Intergroup and Civil Rights Education prepared guidelines to be used in changing teacher education programs, undergraduate and graduate.[49]

Thus the intent is to protect the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity. These standards, however, are required for *all teachers*, not just those teachers who plan to work in schools with high percentages of minority students. The training of all teachers in these areas has the promise of reflecting the cultural diversity of society throughout the educational system, even in schools that lack a multicultural population.

The rules and regulations concerning teacher certification in the area of multicultural education utilize several approaches including modification of the school laws, resolutions, and guidelines. The requirements also range from very general to very specific types of activities required in the teacher training program. Oregon's certification requirements include a very general statement that says all elementary and secondary teachers must have competencies in the social and cultural foundations including an understanding and appreciation of the role of minority groups in the United States.[50]

Four states—Iowa, Minnesota, Pennsylvania, and Wisconsin—have identified specific activites and/or competencies that persons applying for certification must have achieved. General Standard XIV of teacher education programs approved by the Pennsylvania State Board of Education states:

The program shall include intergroup content and experience which encourage intellectual awareness of an emotional sensitivity to the cultural pluralism of our schools and society.[91]

The Pennsylvania Department of Education has developed "Program Approval Guidelines for Intergroup Education" which expands on the specific requirements that colleges and universities must meet in implementing Standard XIV. These guidelines include basic program components, basic program competencies, knowledge component, awareness component, skills component, description of exemplary learning environment, and a list of resources.

The other states also specifically require that these human relations components be developed by teacher preparation institutions and approved by the State Department of Education. Wisconsin's Administrative Code requirement in human relations, PI 3.03 (1), exemplifies the teacher certification requirement that also includes multicultural components:

(a) Preparation in human relations, including intergroup relations, shall be included in programs leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education that members of various racial, cultural, and economic groups have participated in the development of such program.

(b) Such preparation shall include the following experiences:

1. development of attitudes, skills, and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
2. a study of the values, life styles, and contributions of racial, cultural, and economic groups in American society.
3. an analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the experience of the majority and minority groups.
4. structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination.
5. direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations, including intergroup relations.
6. experience in evaluating the ways in which racism, prejudice, and discrimination can be reflected in instructional materials.[92]

According to the Minnesota State Department of Education, such regulations provide "bold new leadership" in at least three ways:

1. It is an attempt to encourage broad community involvement in the development of school programs.
2. It is intended to provide impetus for schools to develop "a positive humanity that is functional."

3. It requires colleges to submit plans for meeting the regulation in teacher training in terms of specific competencies rather than courses and credit hours.[53]

Ohio and Arkansas have attempted to include multicultural components through institutional standards, but not as part of the teacher certification requirements included within school codes. Ohio adopted new institutional standards rather than attempting to impact upon the improvement of teacher education through a modification of course requirements:

> Under new Standards for Colleges and Universities Preparing Teachers in Ohio, all teachers are to be prepared in human relations related to both teaching in a culturally pluralistic affiliation, religion, age, sex, socioeconomic status, or exceptionality not requiring a full-time specialized educational environment. The standards also require that field based experiences shall be completed in a variety of urban and suburban or rural settings.[54]

The Arkansas College and University Desegregation Plan for Compliance with Title VI of the Civil Rights Act of 1964 recommends that institutions of higher education implement programs and activities designed to increase multiethnic awareness. Neither Ohio nor Arkansas specify any courses or required competencies.

The Montana Legislature, in 1974, used the resolution approach to require that the Board of Public Education and the Board of Regents of Higher Education develop a program for training teachers in American Indian culture. Some of the specific aspects concerned with teacher education are listed below:

> . . . the Board of Public Education and the Board of Regents of Higher Education are directed to devise, in consultation with Indian people, a specific comprehensive plan for a statewide program that will:
>
> (1) provide teacher-training institutions in Montana with adequate resources to prepare teachers to understand the history, culture, sociology, and values of American Indians as seen by Indians.
>
> (2) provide inservice training, planned in consultation with Indian people, for those teachers who cannot return to an institution of higher education for formal courses in Indian studies.
>
> (3) provide means by which all public school teachers in Montana may, within ten (10) years of the adoption of this resolution, receive training in Indian studies as directed in this resolution.
>
> (4) provide a means by which qualifications for teacher certification may include, within ten (10) years, adequate training in Indian studies to prepare the certified teacher to understand the unique background of his or her Indian students.[55]

This resolution affects all Montana teachers and evolves from an earlier resolution that affected only those teachers working on or near an Indian reservation. Perhaps this is a step towards the realization that it is just as important for all teachers to know about cultures different than their own, as for those teachers who work directly with students from the different culture.

At least eleven of the states require a specialized teaching certificate for bilingual education teachers; this requirement sometimes includes a bi- or multi-cultural component as well as the ability to speak and read in both English and a second language.

As indicated by the AACTE survey, a few states are attempting to influence classroom instruction by requiring teachers to have competencies in understanding and appreciation of the role of minority groups in the United States. Some certification standards even require training activities in intergroup relations, including field experience with members of racial and ethnic groups different than that of the trainee. Such requirements may increase the teacher's knowledge and awareness of culturally different groups and may help the teacher to work more effectively with students of culturally different groups. Perhaps the knowledge of and sensitivity to groups culturally different than the teacher will be eventually transferred to the classroom instruction and possibly affect the knowledge and attitudes of the students concerning persons culturally different than they. In states with such certification standards, teacher education institutions must develop programs in which students can qualify for a teaching certificate. Teacher certification standards that include a multicultural component seem to be an effective means for forcing teacher education institutions to train all preservice trainees for working in and teaching about the multicultural society.

Staff Development Provided or Required by the State

Most of the present multicultural requirements for teacher certification affect only perservice training programs. The teachers who already hold permanent teaching certificates usually are not required to obtain further training in the area of multicultural education. One exception is Minnesota. The State Department of Education there is developing requirements for inservice training with a human relations component for all teachers in the state. This training program can be provided by a college or university, or other educational agency as long as the program is approved by the State Department of Education. The human relations division of the State Department of Education conducts seminars on subjects like racism and sexism as a step toward helping the colleges and universities develop program plans that would be acceptable to the State Department of Education.

Pennsylvania also has assigned a division of the State Department of Education to assist colleges and universities in implementing their Standard XIV and the intergroup education guidelines referred to earlier.

Other states provide technical assistance to teachers and administrators at the local public school level. This assistance is often for staff development through inservice training activities, and often includes programs about racism, sexism, selection of non-biased classroom materials, and intergroup relations. The State Department of Educa-

tion in Pennsylvania for example, conducts workshops for school personnel to develop an awareness of bias in textbooks and other instructional materials and how to deal with it. The department also disseminates instructional materials. The department also disseminates guidelines on various areas of school programs and activities to encourage the elimination of bias in textbook selection.

In West Virginia, the State Board of Education footnoted their resolution, "The Inclusion of Inter-Ethnic Concepts and Instructional Techniques into School Curricula" as follows:

> The West Virginia Board of Education takes note of the fact that a Technical Assistance Unit is now operational in the Department of Education. One of the primary purposes of this unit is to provide to school systems consultation and assistance in the area of curriculum development to insure the inclusion of minority and ethnic group contributions in said curriculum content and in the total educational process.[56]

In California and Massachusetts, educational provisions indicate that such inservice training is the responsibility of local school boards and Superintendents. The Massachusetts *Regulations Pertaining to Access to Equal Educational Opportunity*, Section 2.03 state:

> It shall be the responsibility of the School committee and the Superintendent to provide necessary information and in-service training for all school personnel in order to:
>
> -advance means of achieving educational goals in a manner free from discrimination on account of race, color, sex, religion or national origin.
>
> -enhance consciousness of the kinds of discriminatory and prejudical practices and behavior which may occur in the public schools.[57]

The California Education Code, Article 3.3, Section 13344 requires that all schools with substantial proportion (25%) of minority students provide in-service training for teachers in history, culture, and current problems with diverse ethnic backgrounds.[58]

Minnesota also requires that persons at the local level be charged with the responsibility for inservice training in multicultural education (called intercultural education in the Minnesota Guidelines). The State Board of Eduction requests that the local board of education appoint an advisory committee representative of minority, majority, and women's groups to counsel in the development, implementation and evaluation of an intercultural program. This advisory committee is responsible for reporting quarterly to the local school board their review, study, planning, methods of implementation and evaluation for several educational areas including the in-service training for teachers and administrators.

Some states indicate their commitment to multicultural education through the provisions for multicultural inservice training programs designed to train teachers and administrators to work more effectively in multicultural school environments or to teach more effectively about the multicultural society. These staff development activities are

conducted by the State Department of Education or arranged by the local school districts themselves as required by state regulations and education laws.

Staff development activities affect fewer educational personnel than similar activities required by teacher certification standards. Technical assistance is more likely to be requested from State Departments of Eduction when local schools are having racial problems or are planning for desegregation than when they are trying to prepare teachers to teach effectively and accurately about the multicultural society. If this is the case, school personnel in schools with few or no minority students are less likely to receive any multicultural training. Staff development activities there seem most often intended to protect the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity rather than to prepare all children for life in a multicultural society.

Resource Centers

At least three states have legislation or guidelines to develop resource centers to assist educational institutions throughout the state in teaching about one or more ethnic or cultural groups. Florida has a statute, Chapter 241, Section 477, "Florida Afro American History Repository Act." The general purpose of the section as stated in Paragraph 3 is:

> . . . to provide for obtaining, preserving and holding for circulation in a repository at the Florida Agricultural and Mechanical University source materials on Afro American History and Culture which shall be used for research and other cultural purposes and which shall encourage the development on inspiration and positive self concepts on the part of black Americans and provide a basis for whites to gain greater respect for the black race.[60]

Paragraph 5 of the act states that the repository shall:

> . . . encourage the use of Afro American instructional materials in state educational services to all groups without regard to racial, religious, or ethnic membership.[60]

S.B. No. 1618 of the General Assembly of the Commonwealth of Pennsylvania authorizes the "establishment and operation of a Pennsylvania Ethnic Heritage Studies Center, designed to reflect readily identifiable ethnic groups represented in population of the Commonwealth of Pennsylvania."[61] According to this legislation, the Center will provide the following activities:

(1) Collect information and research materials necessary for the study of the ethnic heritage of the Commonwealth.

(2) Undertake, coordinate and promote research on the Commonwealth's ethnic history.

(3) Develop curriculum materials for use in elementary and secondary schools which deal with ethnic groups of the Commonwealth and their contributions to the American heritage.

(4) Train persons in the development of research techniques and materials and in the preparation and use of curriculum materials.[84]

Minnesota's "Guidelines Relating to Quality Intercultural and Non Sex-Biased Eduction" school districts establish cultural and contribution centers. These Centers would serve the following functions:

(1) To be a depository for the collection and cataloging of materials appropriate to the development of intercultural and non sex-biased education programs.

(2) To collect and establish community resources to provide enrichments and knowledge of the various cultures and the history and contributions of women. This phase of the program will include a listing of people who, because of their skills or knowledge regarding cultural backgrounds, and/or expertise in the area of feminism, can be used in the school curriculum or in the adult education program.

(3) To provide materials and resources of the center to various civic organizations and governmental units for educational purposes.

(4) To establish exchange programs with other local, state, and national centers, including private and governmental museums already established.

(5) To develop community programs for students, parents and community.[85]

Thus, at least two states have enacted legislation for the development of resource centers to provide colleges, universities, State Departments of Education, and local schools with resources about the cultural and ethnic groups of that state. Another state has guidelines recommending that local schools develop their own resource centers. Of the three, only Pennsylvania has received funding so that the proposed Center could actually come into existence in the way intended. Provisions for a resource center, however, can provide an opportunity for educational agencies to utilize valuable information and research materials for the development and implementation of their own multicultural education programs.

A summary of states that have legislation, guidelines, resolutions, or regulations related to ethnic, racial, or non-English speaking groups and the educational aspect that these provisions address can be found in Table 3. Several other states have proposed related legislation that did not pass. These inlcude West Virginia's HB #987 for teacher training and curriculum in multicultural education which was introduced in 1975, failed to pass, and is being reintroduced this session. In Tennessee bills concerning the selection of textbooks and curriculum materials have been introduced, but not passed. Bills for an "Ethnic Heritage Studies Act," "Negro History Advisory Services," and "Negro History in Schools" have been introduced, but not passed in New Jersey. Finally, New York Assembly bill A3370 for teaching about Jewish persecution was introduced and voted down. There are undoubtedly many other bills proposed by legislators that have not passed or in some cases not even come out of committee. An examination of the history and politics

TABLE 5
ASPECTS OF EDUCATION ADDRESSED BY STATE EDUCATIONAL PROVISIONS* FOR ETHNIC/CULTURAL DIVERSITY

	Curriculum	Textbook/ Instructional Materials	Teacher Certification	Staff Development	Resource Centers
Alabama					
Alaska	B*				B*
Arizona			B		
Arkansas			M		
California	M/B	M	B	M/B	
Colorado	B				
Connecticut	B		B		
Delaware					
Florida	B	M	B		A
Georgia					
Hawaii					
Idaho					
Illinois	M/B*		B*		
Indiana	B			B	
Iowa	M	M	M	M	
Kansas					
Kentucky					
Louisiana	B				
Maine	B				
Maryland			B		
Massachusetts	M/B*	M	B*	M	
Michigan	M/B*			B*	
Minnesota	M		M	M	M
Mississippi					
Missouri					
Montana	N		N		
Nebraska					
Nevada					
New Hampshire					
New Jersey	B*		B*	B*	
New Mexico	B		B		
New York	B				
North Carolina					
North Dakota					
Ohio	M	M	M		
Oklahoma					
Oregon			M		
Pennsylvania	M/B*		M	M	M
Rhode Island	B*		B*		
South Carolina					
South Dakota					
Tennessee	A				
Texas	B*	B	B*	B*	
Utah					
Vermont					
Virginia					
Washington					
West Virginia	M	M		M	
Wisconsin		M	M		
Wyoming					

M Multicultural
B Bilingual
B* Mandated Bilingual Programs
A Afro American
N Native American

April, 1976

* Provisions include legislation, regulations, guidelines, resolutions, policy statements.

underlying the origin and eventual disposition of these and similar bills that were enacted might be helpful in determining desirable approaches for the implementation of multicultural education in public schools.

Administration and Enforcement of State Policies and Provisions

The legislatures of the various states enact all of the educational laws which relate to the rights of people and obligations of the school systems. This is done within the limits of the state constitution. Legislative action alone cannot successfully achieve the intent of the lawmakers. The day to day operation of the state government carried out by administrative agencies results in the development of rules and regulations which have the force of law. Almost every aspect of public education is affected by a municipal, state, or federal agency rule or regulation.

By examining which division or department within a State Department of Education is assigned the responsibility for multicultural education, the intent of the provisions can be assessed. The AACTE survey of multicultural activities in departments of education found sixteen different divisions and specialists assigned the responsibility for multicultural activities as indicated below:

Bilingual (14)
Foreign Language (10)
Ethnic Studies (7)
Equal Educational Opportunity (5)
Intergroup or Human Relations (4)
Urban Education (3)
Migrant Education (3)
Compensatory Education (2)
Multicultural Education (1)
International Education (1)
Federal Programs (1)
Community Services (1)
Cultural Awareness Specialist (1)
Cross Cultural (1)
Social Studies (1)
Instructional Services (1)

The majority of these divisions are concerned with programs for non-English speaking students or for students from non-white groups or the lower socio-economic level. Few of the assigned divisions are concerned primarily with instructional areas. If this can be an indication of the intent of state policies and provisions, it would seem that the major intent of multicultural education at the state level is to protect the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity.

Although at least twenty-eight states have provisions for multicultural education, it is difficult to determine how, or if, the provisions actually affect schools and students at the local level. Many states provide no means for seeing that the legislation, regulations, guidelines, recommendations, or policies are complied with at the local level.

Seven states mandate bilingual education for schools that have twenty or more non-English speaking students. Rhode Island's legislation, Chapter 54, Section 16-54-16, is similar to other states in the description of administration and compliance assignments:

(b) The division for bilingual education shall be enlarged with the following duties:

(1) to assist the department in the administration and enforcement of the provisions of this chapter and in the formualtion of the regulations provided for herein; . . . .[64]

Often, however, there are neither enough staff nor money available within an assigned division to carry out the duties related to the enforcement of the legislative or regulation provisions. In the case of the bilingual education legislation, funding of the legislation is usually contingent on the availability of federal monies, as stated in the Rhode Island legislation:

Section 16-54-17. Effective date — Funding

This chapter shall take effect only when funds of the federal government are made available to and accepted by the state department of education to carry out the purposes of this chapter on a continuing basis.[65]

According to the Minnesota "Guidelines Relating To Quality Intercultural and Non Sex-Biased Education," local school boards are requested to submit on October 1st of each year a report to the Commissioner indicating progress in adopting and implementing intercultural and non sex-biased education plans. Section 8 of those guidelines deals with the failure to comply:

If a local board of education fails to conform to these guidelines in any significant respect, the Commissioner shall notify such local board and the State Board of Education, accompanying his report to the State Board with his recommendations.[66]

In most states the state department of education has the obligation to evaluate local schools' educational programs for compliance with the school laws and state regulations and guidelines. In an Act relating to the educational program of schools in Iowa, the enforcement for the failure of schools to comply is described:

11. The state board of public instruction shall remove for cause, after due investigation and notice, any school or school district *from the approved list which fails* to comply with such approval standards, rules, and regulations. . . *A school or school district which is removed from the approved list pursuant to the provisions of this section shall be ineligible to receive state financial aid during the period of noncompliance.*[67]

Again the problem in enforcement of provisions, including those related to multicultural programs, is the availability of staff and money to investigate schools or school districts for compliance. Such investigation is more likely to occur when complaints by parents or groups are filed than as a regular procedure.

Massachusetts is one state that outlined a complaint procedure for seeking the enforcement of Chapter 622 which includes components related to cultural diversity:

9.01 A parent, guardian, or other person or groups who believes that c. 76, s. 5 of the General Laws of these Regulations has been or is being

violated, may request a written statement of the reasons thereof from the responsible School Committee through the superintendent and may submit a copy of such request to the Bureau of Equal Educational Opportunity of the Department of Education. If such request is made, a copy of such request shall be sent by the School Committee to the Bureau of Equal Educational Opportunity.

9.02 The School Committee shall respond promptly, but no later than 30 days, in writing to the complaining party. The School Committee shall also send a copy of its response to the Bureau of Equal Educational Opportunity.

9.03 The Bureau of Equal Educational Opportunity shall act as the representative of the Board of Education for the purpose of receiving complaints pursuant to these Regulations.

9.04 The Bureau of Equal Educational Opportunity shall, pursuant to a complaint received under section 9.01 or on its own initiative, conduct reviews tc insure compliance with c. 76, s. 5 and these Regulations. The School Committee and the specific school(s) involved shall cooperate to the fullest extent with such review.

9.05 In the event of non-compliance with Chapter 76, s. 5 of these Regulations, the Board of Education may take such action as it sees fit, including, but not limited to, withholding of funds or referral of the matter to the Office of the Attorney General for appropriate legal action."

Again the division of the state department of eduction assigned the responsibility for the enforcement of Chapter 622 have neither the staff nor monies to carry out their duties.

Provisions for multicultural education can be, and have been, developed through state legislation, policies and resolutions of State Boards of Education, and regulations and guidelines of State Departments of Education. The development of such provisions, however, do not indicate that they will be implemented satisfactorily in local public schools. Because of the lack of staff and money in the state departments of education, the compliance of provisions are often not appropriately investigated. Although there are usually state provisions for non-compliance, investigation and enforcement are not often possible. Perhaps further investigation of compliance and enforcement procedures regarding state educational provisions would suggest at least the more effective means for the implementation of those provisions at local levels.

SUMMARY

Most educators would probably agree that curriculum and instructional materials should accurately and fairly reflect the history, culture, achievements, and contributions of all American people and how they relate and interact with each other. In addition, some advocates for the preservation of cultural diversity within the school environment feel that a positive recognition and acceptance of ethnic differences will aid in overcoming racism.

The early civil rights movements were concerned with the equality of educational opportunity, integration, and social justice rather than the function or role of the school in preserving their ethnic identity. Cultural and racial minority groups, in the sixties, however, began to demand that they not be forced to accept the dominant Anglo value and conformity system perpetuated in American schools!

The role of most federal legislation to date has been to address the needs of non-white minority groups and groups whose native language is other than English. Some legislation, specifically Title IX of the Elementary and Secondary Education Act, focuses on the educational needs of a multicultural society. The legislative intent of both federal and state education laws appears most often to be concerned with protecting the rights of cultural and ethnic minorities in an effort to ensure equal educational opportunity rather than preparing all students to know about and function effectively in a multicultural society.

The encouragement of cultural, racial, or ethnic identity in the public schools has been addressed by federal and state statutes, constitutional enactments, and judicial decisions. The Department of Health, Education, and Welfare has issued guidelines for the implementation and compliance of the Civil Rights Act. More recently they issued guidelines for the education of students whose native language was other than English. Some State Boards of Education with the State Departments of Education have also developed regulations and guidelines for the implementation of local school activities that reflect the cultural diversity of the individual schools and/or society. Guidelines issued by H.E.W. and State Departments of Education are intended to assist educational agencies in complying with federal and state statutes, constitutional enactments, and/or judicial decisions related to multiculturalism and education.

State provisions related to the cultural diversity of school settings and society have generally followed the lead of the federal government. States have approached multicultural education through resolutions, policies, regulations, and guidelines designed by State Boards of Education and State Departments of Education in addition to the enactment of new legislation or modification of existing legislation. State legislation related to cultural diversity has been designed by two methods:

(1) Mandating that racial, ethnic and cultural groups be fairly and accurately portrayed in the instructional materials and curriculum of all schools, or

(2) Prohibiting instructional materials and curriculum that adversely reflect on members of racial, ethnic, and cultural groups.

It appears that mandating legislation would provide a much stronger and more positive method toward the actual inclusion of multicultural materials and instruction in *all* schools at the local level.

State provisions for multicultural education affect several specific aspects of education. These include textbooks and other instructional materials, curriculum, teacher certification requirements, staff

development activities, and resource centers for collecting materials that reflect the cultural diversity within the state.

At least twenty-eight states already have provisions supporting some aspects of multicultural education, including bilingual and ethnic specific aspects. Other states are likely to adopt similar provisions. It would seem important that existing provisions be examined in relation to the realization of the original intent, actual implementation at the local public school level, and the effect, if any, on public school students. Such an evaluation would have to consider the rules and regulations developed by administrative agencies to achieve the intent of legislative acts. The types of enforcement and compliance procedures established would also need to be considered. This represents a problem since most of the federal education law is administered by agencies which interpret the broader language of the legislation into its own rules and regulations which then have the effect of law. Consequently, court review of agency decisions, as previously pointed out, is substantially limited. In most cases the court cannot make findings of fact different from those of the agency. On the other hand, no agency interpretation of the basic statutes are binding upon judical tribunals. Persons interested in determining the potential impact of educational laws, rules and regulations related to ethnic and culturally diverse societies need to be aware of the organization and functions of the agencies administering the laws which address problems in this area of education.

This paper reported only the federal and some of the state provisions now existing, and made no attempt to evaluate the effectiveness, or ineffectiveness, of this legislation. Such an examination, however, could be a valuable resource to other states in developing or revising their own provisions to better reflect the cultural diversity of society.

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PART II
CASE STUDIES OF MULTICULTURAL TEACHER EDUCATION

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CHAPTER 6

DEVELOPMENT OF THE MULTICULTURAL PROGRAM: SCHOOL OF EDUCATION, UNIVERSITY OF MICHIGAN

Gwendolyn Calvert Baker

It is generally assumed that new and creative approaches to education are the responsibility of teacher training institutions. Schools and colleges of education are viewed as institutions that conduct research and contain scholars who are sensitive to the educational needs of society. These institutions are expected to advocate change and serve as the catalyst for more appropriate and better ways to meet these educational needs. However, in actuality the teacher training institutions do not always provide the necessary leadership. In many instances they are not aware of particular needs, and if they are, are not willing to support and provide the leadership essential for change. This situation was particularly true of the School of Education, University of Michigan in relation to what is now called multicultural education. It took the efforts of the local school system and its teacher association to stimulate the development of a Multicultural Teacher Training Program at this institution.

DISCONTENT: THE CATALYST

The school district in Ann Arbor, Michigan was much like other school districts throughout the country in the late 60's. Students, particularly black students, were involved in and responded to the civil rights and ethnic awareness activities of that decade. Students of the Ann Arbor schools, parents, and in some cases teachers organized to influence school boards and administrators in changing curriculum and adding courses that would begin to instruct students about minority participation in the development of the United States. In some instances, courses in Black Studies were added, and in other situations, courses were revised to include information on minority participations. However, more courses were added than were revised. Most of the history, literature, and music classes that were added focused on black

Americans. Perhaps this was the result of black leadership and participation apparent during this period, or it could have been because blacks constituted the largest minority. Whatever the reasons, minority instruction was actually "black instruction" and what should have been instruction about black Americans for all children, black and non-black alike, became "black instruction for blacks." The addition of a few courses did not provide a solution for discontent of minority students in Ann Arbor, Michigan any more than it was doing throughout the nation. Tension continued to rise and disruption resulted. The disruptions in the high schools of Ann Arbor were not as serious or as violent as those in other cities but to this sophisticated and quiet university town, it came as a shock. The surprise and shock of racial discontent and disruption stirred people into a plan of action. Careful and deliberate planning by administrators, teachers, parents, community people, and students resulted in a proposed solution. The proposed solution took the form of a report, "The Humaneness Report" which specified the incorporation of multiethnic content, concepts and principles throughout the entire educational system and process in the Ann Arbor Public School System. The adoption of this report took some time, but finally after much debate and some minor revisions, the report was adopted by the Board of Education. A portion of this document spoke to the preparation of teachers in the area of multiethnic education and more specifically to pre-service training. This concern was referred to the Ann Arbor Teachers Association for consideration. The result of these deliberations was the inclusion of a section requiring training in multiethnic education for student teachers in the 1972-73 Master Agreement between the Ann Arbor Board of Education and the Ann Arbor Education Association. The section read as follows:

> Beginning in the 1972-73 school year, no student teacher shall be accepted by the Ann Arbor Schools unless he can demonstrate attitudes necessary to support and create the multiethnic curriculum. Each such student teacher must provide a document or transcript which reflects training in or evidence of substantive understanding of the multiethnic or minority experience.[1]

The School of Education was made aware of this provision in the spring of 1972. Although there had been previous attempts to include multiethnic training in the curriculum of the School, nothing had been accepted or planned. There was no evidence of multiethnic/cultural education in the formal curriculum of the teacher training program, except for the Urban Program in Education and the Program for Educational Opportunity, a Title IV sponsored project.

A PROGRAM DEVELOPS

The School faced a dilemma: there were approximately one thousand students who had to be prepared to meet this requirement in less than six months. The Winter term had begun, student schedules planned, and the fall directed teaching assignments in process. There was no

effective and/or practical way to prepare these students but we had to try. The Dean appointed a committee whose task was to: (a) plan some kind of multiethnic learning experience that would qualify students for student teaching in the Ann Arbor Public Schools (approximately three-fifths of these student teachers are placed in the Ann Arbor Public Schools for their direct teaching experience); and (b) plan for an integrated and long-ranged multiethnic teacher training program.

The Multiethnic Program Committee was composed of professors and students who had exhibited some interest in multiethnic education or were involved in the directed teaching process. The Committee responded to the first task assigned to them by planning a two-week workshop that was to be held prior to the students' entry into the schools for their directed teaching experiences. By holding the workshop before students reported for the assignment, we were able to satisfy one aspect of the agreement to provide the training prior to the teaching experience. Using a workshop approach as a means for providing multiethnic education experiences to the students was discussed with representatives of the Ann Arbor School System and the Ann Arbor Education Association. This approach and plan was accepted only for the current school year. Both the University and the Ann Arbor Public School representatives agreed that a one-time, short-term approach should not and would not become the permanent manner by which to train students in multiethnic education.

The 1972 fall workshop was planned around objectives that were (a) to provide experiences that would help student teachers develop an educational philosophy consistent with multiethnic reality, (b) to expose students to the historical and cultural dimensions of ethnic groups, (c) to provide criteria for use in evaluation of materials, and (d) to encourage the planning of classroom learning experiences that would reflect various ethnic/cultural perspectives.

The workshop was held for a two-week period and included all students who were planning to complete their directed teaching experience during that current academic year, whether they were assigned to Ann Arbor Schools or not. All of the student teachers were included in this multiethnic experience because the Committee was now convinced that this kind of training was valuable for all students. It was also felt that training in multiethnic education should become an integrated and permanent part of the teacher training program at The University of Michigan.

The fall workshop was not as successful as it could have been. There were no provisions for providing students with experiences to help them develop appropriate teaching strategies and techniques. However, by the Winter term, a comprehensive workshop was planned that provided for the inclusion of a variety of ethnic group content-oriented presentations as well as sessions that stressed methodology. The success of the winter workshop was encouraging as was the positive student response.

With the workshop experience behind us, the Committee proceeded with plans for a more integrated and comprehensive approach to train-

ing students in multiethnic education. By this time, the Committee had expanded its philosophy and felt that the kind of training we were planning was more encompassing than ethnic education. Encouraged by the American Association for Colleges of Teacher Education's statement "No One Model American," we adopted the term "multicultural education."

The Multicultural Program Committee identified three areas in which students needed preparation if multicultural education was to have any impact at all: Knowledge, Philosophy, and Methodology. The Committee developed a set of specific objectives to achieve its goals and these were presented to the faculty in a forum for discussion and reaction. The School of Education consequently adopted the following objectives in the fall of 1973:

Multi-Cultural Objectives for School of Education

The following objectives apply to any member of the School of Education—students, faculty, or other staff—who are responsible for academic programs of the school or who are participants in such programs. The objectives were developed by the Multi-Cultural Committee and adopted at the November 15, 1973 Faculty Meeting of the School of Education.

Knowledge

(1) to expand the participants' knowledge of their own and other cultures

(2) to deepen and to increase the participants' awareness of their own cultural identity

(3) to help participants develop a better understanding of various ways to expand their contact with other cultural groups, and to become better acquainted with their own cultural roles

Philosophy

(1) to develop the participants' capacities for humane, sensitive, and critical inquiry into the nature of cultural issues, particularly as these may relate to education

(2) to study the aesthetic, epistomological, and ethnic interrelationships of cultural life in the United States and elsewhere through their psychological, social, economic, and political dimensions

(3) to increase the participants' capacity for examining their own cultural attitudes and values in the light of history and the current situation

(4) to augment to participants' abilities for envisaging future developments and engaging in planning for cultural interchange within an emerging world society

Methodology

To help participants develop the ability to develop and plan multicultural learning experiences by

(1) investigating, developing, and testing suitable teaching strategies for multicultural curriculum

(2) increasing skills in locating, developing, and using instructional resources for multicultural education

(3) learning to assess the effectiveness of a multi-cultural curriculum[2]

There were many organizational problems in arranging educational experiences for students so that the objectives could be realized. After much debate it was decided that the most effective way to accomplish the objectives of the knowledge component was to make sure that all students have some exposure to cultural diversity in their general education course work and experiences. Courses throughout various units of the University that appeared relevant to multicultural concepts were identified. A list of these courses was developed and students were then required to elect any three of these prior to their directed teaching experience. The 1973-74 academic year was considered the transitional year. This gave the students time to make adjustments in their class schedules; the requirement went into effect in the Fall term of 1974.

There were two ways by which the philosophical component was to be achieved: (a) through non-education courses that were considered multicultural in focus and/or content and (b) through the incorporation of multicultural concepts in education courses, particularly those offered in the department of Social Foundations. It was thought that courses in educational philosophy, history of education and educational sociology could make tremendous contributions toward aiding students in developing a philosophy supportive of multicultural education.

The third component of methodology was to be realized through an incorporation of appropriate teaching techniques and strategies into all course offerings related to teaching methods. A special course was developed, "Methods for Multicultural Education" for students who wished a more concentrated focus in methods.

In addition to course work, a Multicultural Lecture/Workshop Series was organized to provide enrichment. This series became so popular that it was expanded and eventually was offered to students for course credit.

Presently, the Multicultural Program at The University of Michigan is operating on this same format. Interestingly enough, many of the courses offered in the non-education units are being voluntarily revised and adapted by the instructors to more adequately meet the needs of education students who are electing them to satisfy the multicultural requirement. There are students, in fact quite a large number, who have had experiences or courses taken at other institutions that may be substituted for the three course requirements. These students may petition to have these experiences and courses serve to satisfy the requirement. Other courses in the School of Education are also becoming more responsive to the needs of multicultural education. What was originally viewed as just another requirement is now an accepted, expected and appreciated aspect of the training program.

A RESEARCH ASPECT

The assumption that if teachers perceived ethnic/cultural groups favorably they were more likely to develop the skills for teaching a multicultural curriculum served to motivate a research project around the 1973-74 Multiethnic Workshop. In determining whether or not perceptions of the student teachers involved in the workshop changed, the "Survey on Groups"[3] instrument was used. The instrument was administered to student teachers at the beginning and end of the workshop.

The hypothesis tested was: The perceptions of ethnic groups held by the students enrolled in the workshop would be altered. The data did establish significant differences between the pre- and post-testing in the perceptions of ethnic groups held by students on all the scales. The workshop involved several aspects of training, and it is difficult to determine specifically which aspect—the lecture, films, discussions, classroom experiences, or personal contacts—contributed most to the change.

The findings of this study did support the belief that perceptions can be altered through instruction. The extent to which instruction can be effective depends on the type, duration, and intensity. A workshop approach is not adequate if it is to be the only source of training; however, it can serve as introductory, supplementary, or enrichment instruction.[4]

DEVELOPMENTS: THE FUTURE

Since the inception of this training program, much activity in the area of multicultural education has taken place. The Ann Arbor Public School System has established and maintained a multiethnic program which received funding in the amount of $270,000 for the first three years. The impact of this program has been felt throughout the state and beyond. Several school systems in Michigan and elsewhere are requiring that prospective teacher candidates have multicultural training. In 1974 the state of Michigan adopted legislation that gives to the State Department of Education the right to develop guidelines that will provide for multicultural education in grades K-12. The impact of these kinds of activities and legislation in the state of Michigan has yet to be realized.

Schools and colleges of education must assume the responsibility for providing training in multicultural education. It is essential that these institutions accept the leadership role for developing the type and kinds of training that will best prepare teachers who can teach effectively in a culturally diverse society.

FOOTNOTES

1. Ann Arbor Public Schools and Ann Arbor Education Association, "Negotiation 3.625", *Master Agreement* (1971-73), p. 15.
2. The University of Michigan, School of Education, *Innovator* (Fall 1974): p. 5.

3. Schuman, Howard and John Harding. "Prejudice and the Norm of Rationality," *Sociometry* 27 (1964): pp. 353-371.

4. Gwendolyn C. Baker, "Multicultural Training for Student Teachers," *The Journal of Teacher Education* 24, no. 4 (Winter 1973): pp. 306-307.

CHAPTER 7

MULTICULTURAL EDUCATION EVOLVEMENT AT THE UNIVERSITY OF HOUSTON: A CASE STUDY

H. Prentice Baptiste, Jr.

Multicultural education at the University of Houston is an established program area within the Department of Curriculum and Instruction, College of Education. Its major components include bilingual education, ethnic studies, humanistic education, and curriculum development. The program area serves both undergraduates and graduate students. At this time graduate degrees (masters and doctoral) are offered as well as certification in bilingual education (undergraduate and graduate). The four faculty members are representative of different ethnic groups. Approximately 100 students are enrolled at the graduate level while 140 undergraduates are served each semester.

The graduate program has specifically developed courses to enable the students to acquire skills in bilingual education, ethnic studies, and curriculum development. Foundation courses are taken in other departments, for example, linguistics, anthropology, interdiscipline studies, etc. A doctoral major is expected to be able to relate multicultural educational processes to a traditional educational area. Master degree students are able to acquire bilingual certification with Spanish as the target language. This certificate is acquired within a traditional major, e.g. elementary education. The undergraduate teacher preparation program at The University of Houston is competency based. Subsequently generic competencies for multicultural education have been identified and are presently being integrated into the total training program. Multicultural education experiences for the undergraduate teacher education program have been organized in an unique fashion. Aside from the generic competencies a specific set of multicultural education competencies are organized around existing courses. Field experiences are a vital part of all multicultural education courses.

In the beginning this program was supported by a HEW grant for developing institutions. There was some receptivity from other faculty

members as well as the chairperson of the Department of Curriculum and Instruction and the Associate Dean of the college. The Texas Education Agency (TEA) in 1972 mandated a multicultural emphasis which was translated into a three hour course both for undergraduates and graduates. The bilingual component received legislative support with the Texas Senate Bill 121.

PHILOSOPHY FOR MULTICULTURAL EDUCATION

The philosophy which permeates the multicultural education program emanates from an acceptance and belief in the values of cultural diversity and a belief in a solid knowledge base of ethnic and cultural information for all preservice and inservice teachers. The unique field experiences serve as experiential training in cultural pluralistic environments. Students are required to demonstrate generic multicultural competencies by: (a) effectively relating and creating instructional strategies which meet the needs of a cultural pluralistic population, (b) utilizing effective multicultural processes for revising existing monocultural curricular, instructional resources, course outlines, etc., (c) demonstrating a knowledge of evaluative criteria and application for selection and development of multicultural materials, and (d) responding positively to the diversity of behavior involved in cross-cultural environments.

The program attempts to operationalize the following quoted excerpts from the AACTE statement, "No One Model American":

> . . . . Multicultural education recognizes cultural diversity as a fact of life in American Society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.
>
> Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for prospective teachers.[1] . . .

During recent years the relationship between cultural pluralism and multicultural education has been questioned repeatedly by educators. Underlying the definition of cultural pluralism is a philosophy that strongly recommends a particular set of beliefs, principles, and ideas that should govern the relationship of people of diverse cultures. The cornerstone principles of cultural pluralism are equality, mutual acceptance and understanding, and a sense of moral commitment.

Multicultural education is the process of institutionalizing the philosophy of cultural pluralism within the educational systems. This is not an easy process. As Tomas A. Arciniega stated in *Educational Leadership*, "The issue of moving schools and universities toward a

culturally pluralistic state may appear, to some, to be a simple matter. The fact is, however, that the thrust toward achieving cultural pluralism in educational form and practice is a complex and value laden undertaking."[2]

As the multicultural processes are developed within a teacher training program, one is confronted with traditional obstacles like the monocultural process of the assimilation or the melting pot philosophy, unequal availability of educational opportunities, hostility or disregard for diversity, racism, and prejudice which militates against its implementation. However, proponents of multicultural processes must affirm the ethical commitment of institutions to the aforementioned principles of cultural pluralism.

The multicultural process is not an *add on* to existing programs. Bilingual programs which are based on a traditional model, i.e. elimination of instruction in the mother tongue as soon as second language acquisition occurs—are not representative of the multicultural process. Language curricular activities which neglect the cultural value systems are detrimental to formation of valid instructional activities. Educators who tend to utilize only special ethnic holiday, religious ceremonials, superheroes, and foods to culturalize their instruction are being dreadfully shortsighted. Furthermore, they are miseducating our teachers to the real values of various cultural/ethnic groups.

Because multicultural education can be characterized as having a philosophical basis, processes, and content it can legitimally be an area of study. As an area of study it can share in the pursuit of solutions to societal problems. It can be argued that in order for students to fully understand the philosophy, structure, and nature of multicultural education they must study it as a specific field of inquiry. It is both fitting and proper that multicultural education programs are established in departments along with science education, math education, language education, art education, etc.

This must be done if students are going to acquire a thorough understanding of the philosophy, structure, nature, and content of multicultural education. Of course, one can argue that this separateness is concomitant to the discovery of more knowledge and refinement of past discovered principles and concepts. One must realize the folly of not integrating multicultural education philosophy, content, and processes in the regular teacher training program. If the philosophy of cultural diversity is going to have any real meaning, students must observe its operation throughout the entire teacher training program. For example, instruction in methods courses (science, social studies, mathematics, etc.) must be embedded in a philosophy of cultural pluralism utilizing multicultural processes. Any teacher training program which purports to prepare students to be able to work effectively in our culturally diverse society must and will include multidimensional, multicultural experiences.

MULTICULTURAL EDUCATION: UNDERGRADUATE

Generic Multicultural Experiences

The 1972 revised Standards for Teacher Education and Certification of the Texas Education Agency included the following:

> **Multicultural Emphasis**
>
> The institution seeking approval for undergraduate level teacher preparation shall design its program of general education so that each student recommended for certification shall have a knowledge and understanding of the multicultural society of which he is a part. To vertify this standard, the institution shall present evidence that:
>
> 1. its program of general education is designed to give emphasis to the multicultural aspects of society.
> 2. each student recommended for certification has a knowledge and understanding of our multicultural society.[3]

Perhaps no other single factor provided the impetus for the incorporation of multicultural experiences in the preservice teacher training program more than the TEA revised Standards for Teacher Education and Certification.

The undergraduate teacher training program is a competency based program divided into four sequential phases. Competencies are identified by respective program areas for each phase. Students must demonstrate acquisition of each competency before exiting that phase. (Space does not allow the full description of the Competency Based Teacher Education Program.) Phase I and II contain generic competencies which are considered basic to all teaching processes. Within Phase II there are concentrated series of generic multicultural competencies. These competencies (see Appendix A) come under the title, "Teaching in A Multicultural Society," for university purposes. The generic competencies cover transracial communication, bilingualism, intercultural conflict, community involvement, power struggle, racism, and prejudice. Where as most of the generic multicultural competencies are in the cognitive domain, several are written for the affective domain. The student's demonstration of having met competency criteria requires skill or performance demonstrating (a) knowledge of content, (b) application of knowledge via performance in simulation and/or field based settings, and (c) consequence oriented activities.

Phases III and IV in the CBTE program are basically characterized by methods courses and field centered activities. Multicultural processes as opposed to monocultural processes permeate specific methods courses strategies. Students are required to demonstrate subject area competencies (e.g. math methods) in various multicultural classroom settings. Equal emphasis is given to students' knowledge of subject matter and being able to effectively multiculturalize it for instruction. At the present a continuous process of designing, evaluating, and revising

multicultural competencies for each phase of the competency based undergraduate teacher training program is underway.

Bilingual Specialization

The bilingual specialization program allows students pursuing a baccalaureate degree in elementary education to substitute bilingual (Spanish/English) education as an area of academic specialization. The program is based on the premise that competencies for elementary school teachers are not sufficient for teachers in a bilingual environment. Completion of the program requires the completion of all competencies identified for elementary school teachers plus those identified for bilingual teachers. The program is interdisciplinary involving the department of English and Spanish as well as Mexican American Studies. The CBTE program integrates competencies obtained in these components as well as those related to the elementary school teacher. Competencies identified may be characterized into one of the four following categories: (a) language, (b) cultural, (c) preferred mode of learning, and (d) parental component. These four categories are suggested in the TEA Statewide Design for Bilingual Education.[4] A major goal of this program is the preparation of teachers who possess the skills and competencies necessary to function in an English-Spanish bilingual setting. Although focusing largely on the needs of Mexican-Americans, it is based solidly on a commitment to cultural pluralism.

In phases I and II elementary majors seeking a bilingual specialization are required to (a) observe and participate in a bilingual classroom, (b) take a diagnostic proficiency test, and (c) successfully complete generic competencies for working with the bilingual child. Phase III includes competencies for teaching Spanish Language Arts, English as a Second Language (ESL) and Spanish as a Second Language (SSL). In Phase IV extensive field experiences in both bilingual and nonbilingual settings are required. Before exiting this phase a student must demonstrate both those competencies required by an elementary major and bilingual certification.

The effective bilingual teacher has all of the professional competencies expected of the regular teacher. In designing the bilingual program, the following assumptions were set forth as unique to the role of the bilingual teacher:

1. Demonstrates written and oral proficiency in both languages (native/target).
2. Possesses a deep understanding and sensitivity to the unique cultural characteristics of the target population.
3. Recognizes and appreciates the vernaculars of the target population.
4. Participates in extra-curricular activities dealing with the child's culture that promotes parent involvement.
5. Involves parents in classroom activities.

6. Demonstrates knowledge of how children learn first and second languages.
7. Demonstrates proficiency in linguistic structures of the native and target (Spanish/English) languages.
8. Demonstrates first and linguistically sound second language teaching strategies.
9. Demonstrates proficiency in teaching the language arts and the content areas in the child's native language
10. Possesses a working knowledge of the specific cultural and cognitive development of the target population.

Since there are unique role expectations for the bilingual teacher, their preparation program should reflect and prepare them for these expectations. The bilingual teacher preparation program is more effective when:

1. it is interdisciplinary in nature;
2. it provides for differing instructional methodologies that respond to the unique learning styles of the target population;
3. its ultimate goal is to have proficiency in reading, writing, listening and speaking in both languages;
4. it provides on-campus and field experiences in classrooms where both the first and second languages are used for instruction; and
5. provides on-campus and field experiences which prepare bilingual teachers to function effectively in teaching, using either their own first or second language.

The following assumptions, although generic in nature merit special attention in a bilingual teacher preparation program:

1. it is competency based and self-paced;
2. it is research based and reflects current trends;
3. it involves out-of-school learning experiences; and
4. it provides a system for student advisement.

MULTICULTURAL EDUCATION: GRADUATE

Master's Program

All Master degree candidates are required by TEA Standards to have multicultural experiences. I have developed a course "Multicultural Curriculum, K-12" which a large number of master degree candidates take to meet certification requirements. A list of identified competencies for these multicultural experiences is in Appendix B. Other multicultural courses for Master degree candidates are available within our department and other departments.

The Master's degree program at this particular time does not offer a specialist in bilingual education. It is anticipated that bilingual certification will be available by Spring, 1977. An advisory committee began work on designing a program for bilingual certification early during this

year. As with our undergraduate program TEA Statewide Design for Bilingual Education Guidelines will be followed.

Doctorate Program

The doctorate program in multicultural education prepares educators and others as multicultural specialist who are primarily concerned with the (a) development, implementation and evaluation of pluralistic teaching strategies and curriculum materials, (b) development, implementation and evaluation of bilingual teaching strategies, and (c) development of research designs applicable to multicultural situation in education.

In designing the doctoral program the following assumptions were set forth:

1. The uniqueness of the American culture has been fashioned by the important contributions of many diverse cultural groups into an interrelated whole.
2. Cultural diversity and the interaction among different groups strengthen the fiber of American society to ensure each citizen's inherent right to be an individual.
3. The isolation or assimilation of any cultural group changes the structure of the American culture and weakens its basic intent of enhancing the maximum worth of every individual.
4. The educational system provides the critical function of molding attitudes and values necessary for the continuation of a democratic society.
5. Teachers must assume a leadership role in creating in people a dedication to a cultural pluralistic society.
6. In order for teachers to assume roles of leadership, they must be trained in institutions where the environment reflects commitment to multicultural education.

Graduates of this doctoral program will be prepared to fill a number of roles including directors of multicultural and ethnic studies education programs, directors of bilingual programs, faculty members in multicultural education programs in universities and school districts, multicultural education program developers, designers of instructional systems, and research and development coordinators for multiethnic centers. Graduates will possess the necessary competencies to:

1. perform effectively as multicultural/bilingual educators;
2. conceptualize, develop and implement multicultural/bilingual programs in public schools and colleges;
3. design and organize effective multicultural/bilingual training programs utilizing conferences, workshops, field centers, and simulation formats;
4. evaluate the effectiveness of multicultural/bilingual programs in public schools and colleges; and
5. conduct research in multicultural/bilingual education.

While the above sample of competencies is stated in terms of performances the existing graduate will demonstrate, it must be understood that the conceptual understandings which undergrid these competencies will also be emphasized. Instruction stressing concepts and theories from curriculum, educational psychology, educational sociology, anthropology, cultural systems theory, and other related fields will provide students with the cognitive understandings prerequisite to their demonstration of the competencies required in the program.

Definitely relevant courses from other departments (i.e., Mexican American Studies, Afro-American Studies) within the total university will be utilized for the doctoral student to achieve the cognitive knowledge necessary to acquire required competencies. There are special innovation features of this program which should be noted. First, every doctoral student is required to enroll for a minimum of six semester hours of Laboratory Experiences in Multicultural Education. During this practicum experience the student functions as a teaching assistant in the undergraduate multicultural education program, and supervises field center activities in the public schools and community. It is strongly believed that this type of supervised internship is an essential part of the training of a prospective specialist in multicultural/bilingual education.

Further, it should be noted that students in the program constitute a source of personpower for the design, development and operation of the College's undergraduate multicultural/bilingual education program. The student can greatly profit from such involvement while the undergraduate program benefits from his ability to contribute in his role as a multicultural educator trainee. The field experience within the framework of the public school and community settings provide the opportunity to develop many of the practical skills needed to apply and evaluate methods and theories and to collect research data. Secondly, students in this program are required to enroll for special problems work (Curriculum and Instruction 610S, 620S, 630S Special Problems) which leads to the preliminary examination of potential dissertation problems.

DIFFICULTIES OF EVOLVEMENT

The multicultural education program did not evolve without struggle and overcoming many obstacles. In spite of a legislative mandate and lip service support from some faculty, multicultural education is struggling for survival at the University of Houston. Aside from the fact that many members of our faculty agreed there was a need for multicultural experiences for our students, at best reluctance would set in when requests were made for faculty positions, office and development facilities, secretarial support, etc. Some faculty members continually question the legitimacy of multicultural education to exist as a program area alongside science education, social studies, mathematics and other traditional areas. Undermining techniques have also consisted of

challenging graduate students, especially white students, as to why do they want to major in multicultural education. Professors in multicultural education are constantly fending off asinine questions about their role and reasons for wanting to be involved in the multicultural program. These challenges and problems will continue to be with us a while longer. It would be misleading not to recognize that there was some support for the establishment of multicultural education as a legitimate program of studies in the College of Education. Although this support was not demonstrated at the level desired, nevertheless it was present.

As stated earlier in this paper the chairperson of Curriculum and Instruction recognized a need for incorporating multicultural experiences within the teacher training programs. The Dean's Office pledged its support. Anyone familiar with the organizational structure of institutions of higher learning realizes that support from these basic components is essential for the establishment of any program. Although essential, the above was not sufficient. The critical missing ingredient was and is *money*.

Money

The adrenalizing effect of support monies for establishment of a program cannot be overstated. Even "soft" monies, i.e. grants, short term contracts, and legislative funds, are vital in the initiating efforts for acquiring faculty, supported staff, office space, supplies and materials, etc. Nevertheless the availability of "soft" monies should not opiate one to the fact that for continued vital program growth "hard" monies must be secured. Federal and state grants since 1972 have been judiciously linked to "hard" monies from the university, college, and department thus facilitating the institutionalizing of the multicultural program. My past experience taught me not to leave this occurrence to chance but to purposely and consciously strive for this attainment.

Administration and Faculty Support

I cannot overstress the importance of ascertaining administrative support. Do not expect this support to be given *carte blanche*. We held numerous meetings with the departmental chairpersons, College of Education Dean and the Associate Deans of graduate and undergraduate education. These meetings led to them having a clearer understanding of multicultural education and its function in teacher education. Furthermore, through the dean's office we were able to establish a broader university-wide support for multicultural education.

To generate faculty support numerous methods were utilized. Inservice programs were conducted which focused on various aspects of multicultural education. Unexpectedly, the graduate students became the most significant factor for winning faculty support. Excellent performance on the part of the doctoral students in other classes led to a more positive response of the faculty toward multicultural education.

Students

It is a fact that university programs survival depends on the number of students seeking majors in its program areas and/or the number of students in other program areas which avail themselves of its courses. Where did our students come from? The Texas Education Agency which governs certification, endorsement and licensing requirements in teacher education mandated multicultural experiences for everyone seeking certification in teacher education. Suddenly, undergraduate and master level student populations were needing multicultural experiences and/or courses.

As previously mentioned a proposal with a multicultural component was funded in 1973, by H.E.W.—Title III for Developing Institutions. Stipends from this grant were made available to graduate students at the doctoral level. In the summer of 1975 a Title VII grant for bilingual education was received from H.E.W. This grant provided stipends for seventeen bilingual doctoral fellows. Students recruited for the doctoral program were proven professionals in diverse educational areas. The richness of their diversity combined with their professional experience provided a salient basis for the creation of an innovative program in multicultural education.

FUTURE

The future of multicultural education at the University of Houston appears very promising. The Multicultural Program Area in the Fall, 1976, had five fulltime faculty members. Preliminary program development for the undergraduate and graduate bilingual certification will have been completed. Implementation of bilingual certification will be fifty percent completed. It is anticipated five doctoral candidates will have completed their dissertation research and graduated.

Future goals include the following: (a) greater emphasis on research especially "domestic cross-cultural research" (b) more effective monitoring system for determining pervasiveness of the philosophy of cultural pluralism in our undergraduate compentency based teacher education program, (c) development of an evaluation (formative and summative) system which will allow us to determine the effectiveness of our undergraduate and graduate multicultural programs.

Perhaps the most significant goal for our program area will be to achieve the integration of multicultural processes as an undergirding concept of all instruction in our college and the university. To facilitate achievement of this goal we must receive administrative and faculty support. Without this support realistic curricular changes will not occur.

There are several basic problems which continually plague the multicultural program area. Many faculty members have pseudoknowledge as to the philosophy, structure and nature of multicultural education. Quite often multicultural education is equated with minority education or education for the culturally disadvantaged or deprived. Educating

faculty members about multicultural education is paramount to the survival of the program area. Another problem stems from racism, prejudice, jealousy, and/or snobbery. It has become known that some faculty members encourage their graduate advisees not to take multicultural courses, while others circumvent our courses through substitutions from other departments. The fallacy comes from the fact that in no other program area can substitutions be made for their certification courses without their prior approval. Presently, our program area does not have this power of decision making. The severity of the multicultural/bilingual dichotomy has subsided. Nevertheless, we must constantly describe for the benefit of others the logical and natural relationship between bilingual education and multicultural education. Bilingual education is a major component of our multicultural education program, as is the study of minority groups. The securing of hard money support continues to be a problem. I believe that hard money support for faculty positions contributes to the development of long term goals. The value of long term planning is common knowledge. When 50% or more of the faculty are in a non-tenured tract, there is much less attainment of long term planning goals.

Since I am not a pessimist, supported by the fact that I opted for a profession in "dubious" multicultural education over one in "secured" science education, I cannot end this paper on a sour note of plaguing problems. Multicultural education is here to stay. Cultural pluralism, a philosophy refermented out of the turbulent sixties is moving, as the melting pot philosophy with all of its unsanitary sameness must and will exit.

FOOTNOTES

1. "No One Model American," *Journal of Teacher Education* 24, no. 4 (Winter 1973): p. 264.
2. Tomás A. Arciniega, "The Thrust Toward Pluralism: What Progress?" *Educational Leadership* 33, no. 3 (December 1975): p. 163.
3. "Standards for Teacher Education in Texas," Bulletin 651 revised (Austin: Texas Education Agency, June 1972).
4. "Statewide Design for Bilingual Education" (Austin: Office of International and Bilingual Education, Texas Education Agency, June 1971).

APPENDIX A: MULTICULTURAL "GENERIC" COMPETENCIES (Sample Competencies)

Phase I

Identifies problems often faced by Anglo-American, Mexican American, and Afro-American teachers in cross-cultural teaching situations.

Identifies various key influences on the daily functioning of a designated community.

Phase I & II

Uses sociological field analysis and research skills in direct personal experience to gain information and insights about school communities.

Define the universal elements of culture and recognize examples of them at the personal and ethnic group levels.

Phase II

Describes concepts in transracial communication theory and recognizes how these concepts affect the communication process in a multicultural and/or transracial context.

Identifies various forms of nonverbal kinesis in classroom situations for utilization in creating effective learning environments.

Phase II or III

Utilizes minimal introductory knowledge of Spanish for classroom instructions orally and in writing for temporary usage until bilingual needs can be better satisfied.

Applies multiethnic criteria for selecting instructional materials for multicultural educational environments.

Phase III

Applies multiethnic criteria for selecting instructional materials for multicultural educational environments.

Phase IV

Use curriculum modification skills to restructure ineffectual learning experiences into meaningful learning experiences for students living in a multicultural society.

APPENDIX B: C&I 631, COMPETENCIES FOR MULTICULTURAL CURRICULUM, K-12

* The Multiculture Education Program at the University of Houston for the past two years has been identifying competencies and developing modules and related materials to facilitate the acquisition of identified competencies. The program utilizes a field model which can be only operational both at the public school level and the university setting. For the most part, this model has been directed toward the in-service teacher (s), but application is appropriate for the pre-service teacher (s). Cognitive and affective competencies are identifiable within the model.

The teacher for multiculture education should demonstrate the ability to:

1. develop a rationale or model for the development/implementation of a culturally pluralistic curriculum within the K-12 school and be able to defend it on a psychological, sociological, and cultural basis.

* H. Prentice Baptiste, Jr., University of Houston, January, 1975.

2. demonstrate a basic knowledge of the contributions of minority groups in America to all mankind.
3. demonstrate a knowledge of the cultural experience in both a contemporary and historical settings (i.e., life styles, customs, institutions, etc.) of any two groups (Afro-American, Mexican-American, Native-American, or Oriental).
4. identify current biases and deficiencies in existing curriculum and in both commercial and teacher-prepared materials of instruction.
5. acquire, evaluate, adapt, and develop materials appropriate to the multiculture classroom.
6. critique an educational environment to the extent of the measurable evidence of the environment representing a multicultural approach to education.
7. develop and implement an instructional module using strategies and materials that are multicultural/multiethnic/multiracial in character.
8. assess relevance and feasibility of existing models that afford groups a way of gaining inclusion into today's society.
9. recognize potential linguistic and cultural biases of existing assessment instruments and procedures when prescribing a program of testing for the learner.
10. demonstrate a thorough knowledge of the philosophy and theory concerning bilingual-bicultural education and its application.

* The teacher for multicultural education is a person who can:

1. recognize and accept the language variety of the home and a standard variety as valid systems of communication, each with its own legitimate functions.
2. respond positively to the diversity of behavior involved in cross-cultural environments.
3. develop awareness in the learner of the value of cultural diversity.
4. prepare and assist students to interact successfully in a cross-cultural setting.
5. assist students to maintain and extend identification with and pride in the mother culture.
6. recognize both the similarities and differences between Anglo-American and other cultures and both the potential conflicts and opportunities that may be created for students.
7. recognize and accept different patterns of child development within and between cultures in order to formulate realistic objectives.
8. recognize differences in social structure, including familiar organization and patterns of authority, and their significance for the educational environment.

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* H. Prentice Baptiste, Jr., University of Houston, January, 1975.

CHAPTER 8

HUMAN RELATIONS PREPARATION IN TEACHER EDUCATION: THE WISCONSIN EXPERIENCE

Jacqueline W. Johnson

In 1972, the Wisconsin Administrative Code was amended to include a requirement that preparation in human relations, including intergroup relations, be included in all programs leading to initial certification in education. Historically, the efforts for the enactment of this requirement began in Wisconsin in the 60's with recommendations from a number of groups, including the Wisconsin Education Association. However, it was an ad hoc committee on human relations in education formed by the Madison Equal Opportunity Commission that developed the proposal which was ultimately submitted to the State Superintendent's Advisory Committee for Teacher Education and Certification. The ad hoc committee was composed of a broadly based group of educators, including three members of the Wisconsin Department of Public Instruction. After the proposal was developed—a process that took place over many months—the basic strategy of the ad hoc committee was securing the support of certain key organizations like the Wisconsin Deans and Directors of Teacher Education, the Wisconsin Education Association, the Wisconsin Federation of Teachers, the Anti-Defamation League, the Madison Urban League, the Wisconsin Equal Rights Council, and others.

Both the State Superintendent's Advisory Committee for Teacher Education and Certification and the Deans and Directors of Teacher Education endorsed the human relations proposal. It was recommended that the proposal be made a part of the Wisconsin Administrative Code—a set of rules that contains the legal requirements governing the teacher preparation requirements in the State of Wisconsin. A public hearing of the proposal was called and in January, 1972 the Secretary of State of the State of Wisconsin signed the regulation into law and it became a part of the Wisconsin Administrative Code. The effective date of the regulation as established by the State Superintendent of Public Instruction was July 1, 1973.

RATIONALE

Much of the rationale for this far reaching requirement in human relations stemmed from the well-documented evidence that young people from both majority and minority groups need help in dealing with some basic areas of personal and societal conflict. The alienation of many secondary public school pupils is apparent to sensitive teachers, parents, and others who have contact with these young people. In suburban areas, the proliferation of drug abuse, the breakdown in traditional sexual mores, the vast increase in the number of middle class runaways, and a multitude of other serious problems indicate that both teachers and parents need human relations training in order to establish honest communication with young people. In urban areas, schools and the community confront many of the same problems noted in suburban areas—problems which are exacerbated by the grinding poverty that characterizes the lives of many inhabitants in most of our urban areas. In addition, the urban schools appear to be particularly unable to provide quality education for students from culturally or racially different backgrounds.

That members of minority groups in the United States have suffered economic, political, and social injustice is undeniable. Although this country has traditionally paid homage to ideals of freedom and equality, it is clear that the United States and its major institutions have fallen short in the achievement of these ideals for large segments of the population. The injustice and inequity that characterize the lives of African-Americans have been clearly documented. There is also ample evidence that Latinos who are culturally and linguistically different have been subjected to discrimination. Welfare rights organizations spell out the grave problems of poor people. Native Americans reiterate their charges that treaties have been broken and that they have been reduced to alien status in their own land—a recent manifestation of the desperation of some Native Americans is apparent in the takeover of the Alexian Novitiate in Gresham, Wisconsin, last year. Feminists, too, have continued their struggle to show the ways in which women have been denied full participation as adult citizens in a democratic country. Without question, members of certain groups in the United States have suffered social, economic, political, and psychological damage simply because of their group identity. If teachers are to be effective in working with these young people who have been the target of individual, group, and institutional discrimination, they must develop an awareness of the problems which these youngsters face in their everyday lives and help in the search for solutions.

In addition to other important charges, schools have a responsibility to provide opportunities for better communication among groups. In many ways, however, schools have perpetuated many forms of inequities and intergroup conflict. In their traditional role as a reflection of the values of the dominant white culture, schools have provided young people with an inaccurate view of the culturally diverse groups in

American society and the relationships among those groups. Since most teachers come from white, lower middle class backgrounds, they have generally had little opportunity to learn about the values, the life styles, or the history of groups who are different from their own. Thus they are too often inept at working with young people who do not share their own cultural background. The inability to relate to children who are different—either because of income, sex, race, or cultural background—creates difficulties for teachers who want to provide a humane teaching-learning environment, and it creates major, sometimes insurmountable, problems for the young people that they teach.

REQUIREMENT IN HUMAN RELATIONS

The Equal Opportunity Commission's Human Relations Committee was convinced that if young people were to be helped to develop a healthier level of mutual understanding and respect for all groups, a dramatic change in the preparation of teachers was necessary. This preparation would require that teachers have an opportunity to develop knowledges, attitudes, sensitivities, and skills related to human relations. Teachers would create a learning environment where all pupils could feel valued and view school as a place to receive acceptance and learn to appreciate cultural pluralism. In an effort to provide teachers with such preparation, the Wisconsin Administrative Code was amended as follows:

Wisconsin Department of Public Instruction Administrative Code Requirement in Human Relations

PI 3.03(1) is created to read:

(1) Human Relations

(a) Preparation in human relations, including intergroup relations, shall be included in programs leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education and that members of various racial, cultural, and economic groups have participated in the development of such programs.

(b) Such preparation shall include the following experiences:

1. development of attitudes, skills, and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
2. a study of the values, life styles, and contributions of racial, cultural, and economic groups in American society.
3. an analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the majority and minority groups.

4. structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination.
5. direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations, including intergroup relations.
6. experiences in evaluating the ways in which racism, prejudice, and discrimination can be reflected in instructional materials.

(c) This Code requirement shall apply only to teachers prepared in Wisconsin. Programs of implementation and evaluation shall be submitted by Wisconsin teacher training institutions to the Department of Public Instruction for approval.

In addition to stipulating specific experiences for teacher education candidates in an approved program construct, the Code statement makes it clear that certain other programmatic conditions must be met:

(1) human relations preparation cannot be "tack-on" courses or experiences;

(2) members of target groups must have participated in program development;

(3) an evaluation program must be developed and implemented.

The Department of Public Instruction staff responsible for working with colleges and universities in human relations program development and for program approval view the Code regulation as having six basic components. These components are listed under "part (b)" of the Code statement. The manner in which teacher preparation institutions are fulfilling each component will be described briefly.

Component #1

Development of attitudes, skills, and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.

Even though this component is listed first, it is viewed as a component that, in fact, utilizes the theory and experiences suggested by the other components in the regulation. It presumes that it is essential that teachers have an opportunity to develop attitudes, skills, and techniques which will enable them to become practitioners of positive human relations themselves. It is important that the teacher candidate's program include learning experiences which will help pupils to communicate feelings and ideas openly and to understand the impact which their behavior may have on others.

Institutions are fulfilling Component #1 by providing learning experiences which explore such areas as self-understanding and self-concept, interpersonal communication, respect for the individual, appreciation of pluralism, management of interpersonal and intergroup conflict, stereotyping, values clarifiction, role-playing, group dynamics and group processing, and exploration of classroom practices

that may inhibit or enhance human relations. At many teacher training institutions, this exploration takes place in specially designed courses in human relations, some of the general education (basic studies) courses, some of the courses required in the academic major/minor concentrations, and most phases of the professional education sequence.

Component #2

A study of the values, life styles, and contributions of racial, cultural, and economic groups in American society.

The intent of Component #2 is to provide opportunities for teachers to acquire knowledge of the history of diverse cultural groups, their aspirations and struggles, their values, life styles, and contributions at the same time they convey an understanding of the uniqueness of individuals within groups as well as the universal commonalities among individuals whatever their racial or cultural background.

Institutions are fulfilling this requirement in one or more of the following ways:

1. Required coursework in the teacher candidate's general education (basic studies) program that deals with appropriate content relative to all target groups, such as History of Minorities in the United States, Cultural Pluralism in the United States, etc.
2. Required coursework in pertinent academic major/minor concentrations. For example, a teacher education candidate completing a major in art may be required to complete work in courses such as The Art of the Native American, Latino Art, African-American Artists, etc.
3. Required coursework in the teacher candidate's professional education sequence in courses such as Social Foundations, Developmental Reading, Methods of Teaching Social Studies, etc., that relate to the target groups.
4. Required coursework that focuses on a particular target group in such courses as Women in American History, African-American Intellectual Thought, The Culture of Poverty, etc.
5. Required coursework in courses revised to include pertinent human relations content. Many institutions have revised ongoing courses to integrate content pertaining to various groups that have been excluded in the past. For example, courses in American history offered at many Wisconsin colleges and universities have been revised to place more appropriate emphasis on the role of minorities, women, and low-income groups, in the development of the United States. Courses in American literature have been revised to give realistic attention to the literary works of minority group authors and of women authors.

Component #3

An analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the experience of the majority and minority groups.

Wisconsin teacher preparation institutions are required to provide coursework that allows opportunities for an understanding of the debilitating forces of racism, sexism, classism, prejudice, and discrimination. Such preparation also provides a focus for the approaches by which teachers can combat the erosion of minority student's feelings of self-worth. It is axiomatic that the way in which important people in our lives treat us determines, in great measure, our self-perception. These people help us learn who and what we are. From interaction with teachers, for example, children learn whether they are liked or disliked, whether they are worthwhile or worthless, whether they are lovable or hateful, whether they are competent or incompetent. When the teacher—a most significant person in a youngster's life—continues the lessons of hostility transmitted to and about certain groups through the important instititutions (school, home, church, etc.) in our society, the development of a strong self-concept becomes even more difficult for children who are considered "different."

Content to deal with the concepts implied in Component #3 in the human relations programs of the various colleges and universities that prepare teachers include such topics as:

1. definitions of racism, sexism, classism, discrimination, stereotypes, etc.
2. studies which pertain to historical and contemporary attitudes; stereotyping, social, economic, and political policies; myths; events; and behavior which reflect racism, sexism, classism, prejudice, and discrimination in the United States.
3. studies pertaining to the effects of racism, sexism, classism, prejudice, and discrimination on minority and majority groups, with some emphasis on how these negative forces affect the personal functioning of teachers and pupils in the classroom and in the school community.
4. approaches to combatting racism, sexism, classism, prejudice, and discrimination in the United States, both in the school environment and in the larger community.

Component #4

Structured experiences in which teacher education candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination.

"Structured experiences" as used here simply means "small group" experiences which are facilitated by a group leader. Students are assisted in the processing and interpretation of the data generated by small group activities which take place over an extended period of time.

It is crucial to programs in human relations that teacher candidates themselves have an opportunity to become aware of and neutralize the negative attitudes, stereotypes, myths, misconceptions and concomitant behaviors which they may exhibit toward members of various ethnic, minority, cultural, and economic groups. The requirement of structured experiences provides for engagement of the prospective teacher in

self-examination among other teacher candidates who may have similar concerns. This process of gaining self-knowledge is not something that can be taught "to" or "for" someone. Rather it is a process in which the individual is actively engaged in exploring attitudes and feelings including the role of the socialization process.

To fulfill this requirement, institutions generally arranged for discussion-inquiry experiences in existing courses during the professional education sequence. Frequently they have gone beyond the required topics pertaining to issues of racism, sexism, classism, prejudice, and discrimination to include other contemporary problems and concerns which may affect prospective teachers personally and professionally. The Department has encouraged Deans and Directors of Teacher Education to arrange for the involvement of target group members, either as participants or as leaders in order that certain issues can be explored from their perspective.

Component #5

> Direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations, including intergroup relations.

School personnel generally come from lower middle class backgrounds, are usually members of the white dominant cultural group and have generally had little or no contact with groups other than their own. The requirement of direct involvement with members of various racial, cultural, and economic groups is an attempt to add a needed dimension to the preparation of teachers. Because they will either teach members of these various groups or will teach about them, it is important that teacher candidates have a series of carefully developed experiences in working with children and adults from cultural, racial, or economic groups different from their own.

Teacher preparing institutions may also structure direct involvement experiences with organizations working to improve human relations. Such organizations can provide an interface between the training institution and the community. This could serve to illustrate to teacher candidates how institutions can work cooperatively with community groups to solve human relations problems. Such organizations can also serve as resources as consultants are sought to participate in various phases of the training program.

The Department of Public Instruction has recommended that all training institutions require students to complete one direct involvement experience with at least one ethnic minority group and one low-income group. These experiences, have, for the most part, been experiences in which the teacher candidate has the responsibility of working in a helping relationship with youngsters. Examples are a tutoring or recreational program. Research suggests that a reduction in prejudice is more likely to occur where there is interaction between majority and minority groups of similar socio-economic backgrounds. Thus training institutions have been encouraged to maintain an

informed and realistic balance between the teacher education candidate's contact with ethnic minority groups of relatively low and high status.

Special attention to appropriate sequencing of the experience with target group members and all other phases of the human relations program is extremely important. This will allow students to develop some sense of order with respect to human relations theory and practice (i.e., proceeding from an understanding of *self* to an understanding of *others*). It will also assure that students have requisite knowledges and skills to enable meaningful interaction with persons of a different racial, cultural, or economic background.

Component #6

Experience in evaluating the ways in which racism, prejudice, and discrimination can be reflected in instructional materials.

An evaluation of the ways in which racism, sexism, classism, prejudice, and discrimination occur in instructional materials can generate an awareness of the errors of commission and omission that are typically displayed. Such experiences will also show how these materials serve to reinforce myths, misconceptions, and stereotypes regarding various groups in American life. Students are also expected to become more sensitive to the blatant way in which instructional materials generally are disproportionately concerned about the middle class white dominant cultural group and have given inadequate coverage to the experiences of low-income youngsters of both minority and majority groups, females of both groups, and ethnic minorities. Since teacher candidates are expected to obtain competencies in developing their own bias-free instructional materials, in addition to the abilities needed to make critical judgements of published materials which may be used in the schools, it is vital that the human relations program provide substantial historical and contemporary studies related to the development of accurate information pertaining to the target groups.

For the most part, training institutions have chosen to place most emphasis on evaluation of instructional materials during courses in teaching methodology. Most programs also require that some work in this area be done in all courses in curriculum and instruction.

THE ADMINISTRATIVE CODE AND TEACHER EDUCATION INSTITUTIONS

When the Wisconsin Administrative Code regulation in human relations became effective in July, 1975, it soon became apparent that teacher training institutions would need assistance in interpreting certain aspects of the Code regulation. Therefore, the Department issued a series of statements that can be best summarized as follows:

1. All human relations programs submitted to the Department of Public Instruction for approval must be accompanied by a statement of the competencies (knowledges, skills, and attitudes) which

teacher candidates will have obtained in human relations upon completion of the preparation program.

2. All human relations programs must include *criteria* utilized in the School/Department of Education to evaluate instructional materials.
3. All human relations programs must include studies that relate to the following six groups: African-Americans, Asian-Americans, Native Americans, Spanish-Americans, women, and low income.
4. All teacher training institutions must have a standing advisory committee to assist in the continuing development and revision of the human relations programs for teachers. This advisory committee must include African-Americans, Asian-Americans, Native Americans, Spanish-Americans, women, and low-income persons.

Although the response of the institutions have been heartening, there are still major problems to be resolved. From the state level there has been insufficient resources to provide the consistent consultative assistance to the thirty-one colleges and universities that prepare teachers. Furthermore, many institutions lack appropriate staff and incentive to provide inservice training for all faculty including cooperating teachers involved in the preparation of teachers. To shore up the Department's efforts to provide adequate developmental assistance, there are plans to initiate regular human relations conferences involving college and university faculty for the purpose of sharing ideas and resources for program development and evaluation. These conferences would also include workshop activities designed to lead to faculty growth in the area of human relations.

Another serious problem for our colleges and universities is the task of evaluating their programs. The Wisconsin Administrative Code regulation requires that institutions develop an evaluation program in the area of human relations. Yet the Department of Public Instruction has not been able to provide the technical assistance which some institutions need to accomplish this task. In an effort to remedy this problem, the Wisconsin Department of Public Instruction recently worked with the American College Testing Program in development of a grant proposal that was submitted to the United States Office of Education Fund for the Improvement of Post-Secondary Education. Should this proposal be funded, the American College Testing Program and the Wisconsin Department of Public Instruction will develop an evaluation program which can be utilized in Wisconsin and in other states which have moved to a similar requirement for teachers—Minnesota and Iowa. There is obvious merit inherent in the involvement of faculty from teacher education institutions in a process that leads to consensus regarding needed and desirable competencies in a human relations program for teachers. The Department of Public Instruction teacher education staff believes that a rigorous evaluation of human relations programs will strengthen the program approval process and may eventually lead to a more valid procedure for evaluating other teacher education programs.

TEACHER EDUCATION PROGRAMS: A CASE STUDY

The Code regulation delineates the areas which must be included in a human relations program for teachers. The teacher education staff of the Department of Public Instruction, however, has consistently maintained that preparing institutions must have some flexibility in program development and implementation. As a result, the thirty-one institutions that prepare teachers in Wisconsin have had freedom to develop programs that make the best use of the human and material resources available to the training institutions.

The University of Wisconsin—Milwaukee has developed an innovative program[1] in human relations which is described here in order to indicate how one university has responded to the requirement of human relations training for teachers. The staff responsible for working with institutions in developing human relations programs do not view this program as the one most effective model. In fact, Department staff have made several recommendations regarding changes that must be made in the program. However, in spite of the program's lack of universality for all teacher training institutions in Wisconsin, it does provide some insights into what institutions can do to prepare teachers to deal with the sensitive issues of human relations in a multi-cultural society.

The School of Education decided early in its program development and implementation deliberations that some organizational changes would have to be made if the program in human relations preparation for teachers were to be successful. These changes included the development of a human relations council whose membership includes persons representing faculty (6 members), community (3 members), and students (3 members). (Community persons are defined as those having no affiliation with the University). Each council member has one vote, with a two-thirds majority necessary for passage of any measure. The duties of the Council include (a) approving all amendments to the human relations program, including the making of policy regarding the program; (b) validating or otherwise approving the credentials of the members of the human relations faculty; (c) recommending to the School of Education inservice plans for those faculty who wish to become involved in the human relations program; (d) endorsing or otherwise approving both courses and participating faculty—including advisors—in the human relations program; (e) granting waivers of requirements to those participating in the human relations program; (f) conducting hearings of appeal regarding any participant in the human relations program; and (g) reviewing the students' completion of all appropriate aspects of the human relations regulation prior to admission to the School of Education and prior to completion of the teacher preparation program.

In addition to the Human Relations Council, the School of Education also instituted a human relations committee composed of faculty,

community, and students. Their duties include (a) monitoring the implementation of the program; (b) generating new program ideas and resources; (c) recommending evaluation procedures; and (d) insuring continued involvement of faculty, community, and students.

Other structural changes included the establishment of an adjunct community professorship and retention of a group of community consultants to the human relations program. Persons assuming the role of adjunct community professor must have expertise in areas of urban life, urban educational problems, and intergroup relations. The adjunct professors are appointed for one-half time or full-time positions for a term of one to three years. Their duties include (a) advising; (b) leading student colloquia, facilitating structured group experiences; (c) teaching courses in areas of expertise; (d) working with departmental committees; (e) exploring ways of relating departmental specialties and concerns to the needs of the community; (f) leading human relations inservice training; and (g) generating proposals for community involvement by the School of Education and community-based agencies and issues. The community consultants may be selected on the basis of the recommendations of a number of University committees and faculty. The duration of the appointment of community consultants depends upon program needs. Duties of the community consultants include (a) leading structured group experiences, reviewing and evaluating field experiences; (b) assisting in colloquia and student organized groups; and (c) participating as a resource person in the School of Education.

The Human Relations Program involves the students in a variety of program components designed to fulfill the objectives of the Wisconsin Administrative Code regulation in human relations. The program attempts to accomplish the following tasks:

(1) To involve all students in an examination of their ethnic backgrounds.

(2) To encourage students to study the meaning of racism, both individual and institutional.

(3) To provide an examination of society's heritage of racist beliefs, attitudes, and myths.

(4) To teach skills for combatting racism.

The School of Education made certain basic assumptions about the characteristics of its human relations program. It assumed that (a) the program requires student participation from the freshman year through the senior year; (b) the program should be flexible enough to allow for the individual needs of all students; and (c) all courses included in teacher certification programs should demonstrate, in both content and methodology, the spirit and intent of the human relations code regulation.

Students in the program are required to complete at least 12 units (the equivalent of 12 semester credits) in human relations as follows:

1. Study of racial, cultural, and economic diversity and of the impact of racism within our society. 6 Units

2. Field experiences focusing on the application of the above study. 4 Units

3. Structured group experiences designed to increase self-identity and to value differences in others. 2 Units

A program which consists of experiences to assist students in earning the required twelve units in human relations has been developed. The program components and the undergraduate years during which they are operational are outlined as follows:

(1) Program Components

a. *New Course Requirements*—If a student chooses to fulfill the six-unit requirement of studying racial, cultural, and economic diversity by earning university credits, freshman and sophomores will be able to choose two out of three 3-credit courses from Urban Society, Sociology of Minorities, and Cultural Pluralism.

b. *Existing Courses*—The courses required in the program before the advent of the requirement of human relations preparation for teachers (and generally completed in the junior and senior years) continue to expand their content and methodology to be consistent with the Wisconsin Administrative Code regulation. Some courses also include additional field experiences and structured group experiences to help students meet human relations program requirements. Among such courses are Cultural Foundations, Educational Psychology, Curriculum and Instruction, and Methods of Teaching.

c. *Organizers*—Organizers are thematic packets of materials including readings, field experiences, and other activities completed in sequence. These materials are used individually, with regular group discussions facilitated by faculty. Some are optional; others are required, including organizers on sexism, racism, and the politics of human relations in schools. Organizers are available for students to earn units in the three areas identified earlier-cultural diversity, field experiences, and structured group experiences. An initial organizer is used to introduce students to the Human Relations Program and thereafter the organizers may be used as supplements to courses, in conjunction with courses, or in place of existing courses. Also, white students must study an organizer on white racism and the development of white consciousness.

d. *Colloquia*—Colloquia are required of students during either their freshman or sophomore years, focusing discussions on related organizers and field experiences.

e. *Field Experiences*—Students are responsible for completing a human relations field experience during each undergraduate year, beginning with non-school experiences and moving from those experiences into classroom involvement, as in student teaching.[3]

f. *Structured Group Experiences*—All students have one structured group experience during either their freshman or sophomore year and another during their junior or senior year, unless they

can receive a unit for an acceptable prior experience. The first experience will focus on self-identity and the second will deal more closely with using that increased self-identity for the valuing of others who differ racially, culturally, and economically from one's self.

g. *Mini-Courses*—After admission to the School of Education students are provided many course options on various aspects of human relations. These courses may be especially useful to transfer students from other schools of education, or upper class students who decide to enter education after the freshman year. The unit value of mini-courses are determined by their length.

(2) Distribution of Components During the Undergraduate Years

a. First and Second Years (Freshman/Sophomore)

(1) *Study of Racial, Cultural and Economic Diversity and of the Impact of Racism.* — 3 Units

These units can be earned by completing one of the following three courses, each of which is three credits or three units:

(a) Cultural Pluralism

(b) Sociology of Minorities

(c) Urban Society

These units may also be earned by appropriate mini-courses or life experiences.

(2) *Field Experiences* — 2 Units

(3) *Structured Group Experiences* — 1 Unit

These experiences can be obtained through mini-courses or organizers.

b. Third and Fourth Years (Junior/Senior)

(1) *Study of Racial, Cultural, and Economic Diversity and the Impact of Racism.* — 3 Units

Units are earned during the first two years, with a possible exception of transfer students and upper class students entering education after the freshman or sophomore year. These students can plan for these six units with their advisors. All student programs will include the examination of instructional materials for racism through organizers, coursework, or through providing evidence of competence in this area.

(2) *Field Experiences* — 2 Units

These units are incorporated into existing departmental programs, e.g., curriculum and instruction, educational psychology, exceptional education, etc.

(3) *Structured Group Experiences* — 1Unit

These units are earned prior to admission to the School of Education, with the exception of transfer students and upper class students entering education after the freshman or sophomore year. The students mentioned above can plan

for these two units with their advisors. With this component as well as the component on racial, cultural, and economic diversity, all courses which existed prior to the advent of the code requirement in human relations continue to offer such experiences to students as part of their coursework. Many courses and organizers are also available for further study in these areas.

No attempt will be made here to analyze the human relations program submitted to the Department of Public Instruction by the School of Education at the University of Wisconsin—Milwaukee. In spite of the fact that the program does not yet deal sufficiently with some areas of human relations study mandated by the Wisconsin Administrative Code, it is obvious that there is a definite institutional commitment to meeting the true spirit and intent of the regulation on human relations. In addition to structured and programmatic elements summarized above, the University has encouraged community involvement in a number of ways. These have included the payment of a small stipend to community participants to help defray the cost of child care and transporation. The University has also attempted to institutionalize and implement its human relations program by establishing campus and community centers for this purpose. In addition, the University has employed pluralistic staff to facilitate all intergroup experiences, and has provided for the involvement of all human relations faculty in at least one community-based activity each semester. Finally, the University has provided inservice training in human relations for a core of faculty participating in the program. The institutional commitment displayed by the University of Wisconsin—Milwaukee is typical of the manner in which many teacher preparation institutions in Wisconsin have responded to the human relations regulation.

CONCLUSION

The challenge of developing teacher education programs that come to grips with problems pertaining to interpersonal and intergroup relations is difficult. However, it is essential that our schools be staffed with educators who have some sense of self-awareness and understanding of their personal feelings, attitudes, and needs and how these factors affect their interaction with others. Educators must be prepared to analyze their behavior in the school environment in order to prevent harmful actions toward youngsters which might derive from the educator's biases, fears, needs, desires, and prejudices. Educators must be capable of identifying culturally-related behaviors, strengths, and problems encountered in the school environment. That capability must be utilized to plan teaching-learning activities that address the needs of young people relative to all appropriate educational domains. Educators must be prepared to accept the basic humanity of all children with all that such acceptance implies. In a moral pluralistic society, educators must be prepared to teach in such a way that all children, not just some, can be helped to develop to their highest potential. The scope

of the task is broad; however, Wisconsin teacher training institutions have accepted the challenge.

FOOTNOTES

1. Many of the descriptive comments regarding the program were taken verbatim from the human relations program report submitted to the Wisconsin Department of Public Instruction by the University of Wisconsin—Milwaukee, July 1973.
2. See the excerpt from Appendix A of the University of Wisconsin—Milwaukee's Human Relations Program for a description of the guidelines developed for field experiences and for structured experiences.

APPENDIX A:

Excerpt from Human Relations Program of the University of Wisconsin—Milwaukee.

1. Pre-Education

   During the freshman and sophomore years, students will be required to take *one* of three courses, along with one related organizer. The courses are:

   a. Sociology: Sociology of Minorities
   b. Sociology: Cultural Pluralism
   c. Urban Affairs: Urban Society

2. Some organizers from which students may choose:

   a. Cultural Pluralism
   b. White Consciousness
   c. The Culture of Poverty
   d. The Nature of Prejudice
   e. Black Culture and Values
   f. Latino Culture and Values
   g. Native American Culture and Values
   h. Asian-American Culture and Values
   i. Anti-Semitism
   j. Ageism
   k. School Politics
   l. The Concept of Family
   m. Alternative Life Styles

F. Existing Courses

A survey of current efforts in Human Relations within existing courses has been made. Courses providing significant concentration of human relations shall provide vehicles to students for fulfilling human relations requirements. During the first semester of program implementation these will provide sole program input; thereafter, they will become requirement options. A specific list of pre-education options will be developed later. A tentative list of required coursework during the junior and senior years is as follows:

1. Offered third and fourth years

   a. Psychology (Learning and Development)

      One of the following organizers will be required for the course to meet the Human Relations Code requirements.

      aa. Racism

      bb. Culture of Poverty

      cc. Nature of Prejudice

      dd. Social Change Strategies

      (Other organizers may be substituted if all of these have been completed.)

   b. Curriculum and Instruction (Methods Courses) 3 hours

      All department methods courses will deal with and develop course time around analyzing materials in racism, sexism, and school change.

      The student will choose two out of the following three organizers to meet the requirement:

      aa. Analyzing materials for racism

      bb. Analyzing materials for sexism

      cc. School Change Strategies

G. Field Experience

   1. Guidelines for field experiences

      a. Because direct contact with persons of diverse racial, economic and cultural groups, in the form of field experiences, without adequate prior preparation may lead to a reinforcement of one's original bias, the student should develop an adequate knowledge base, including structured group experiences, in which they can examine their own feelings and prejudices prior to placement in the field.

      b. The experience prior to placement in the field should serve both as a learning experience for the students and as an opportunity for faculty members, community persons, and the student to determine in what manner the student should continue in the teacher preparation program.

      c. The purpose of direct contact with diverse groups should:

         aa. Provide students with structured opportunities to acquire specific knowledge about, exposure to and personal interaction with people of different backgrounds in a real setting.

         bb. Allow the School of Education faculty members to work with students in the field, thus providing another basis for future advising and program planning with the student.

      d. The focus of field experience in the freshman and sophomore years should be on human relations, including intergroup relations, rather than on learning or teaching.

      e. During the field experience the student will participate in small group discussion.

         aa. A group leader qualified in group dynamics and human relations will facilitate the discussions.

bb. A member of the minority groups other than a student (preferably a Community Consultant) will be present during the group discussion.

f. Students will submit a final report on their field experiences to the Field Experience Office.

g. Field experiences will involve racial, ethnic, economic or cultural groups other than one's own.

h. Preparation for field experiences and the field experiences itself should constitute on-going activities in the program of the student in their freshman and sophomore year.

i. Students should be given the opportunity to teach each other the knowledges and skills derived from their experiences in the colloquium.

2. Field Experience Program Sequence

a. Field Experience I — Preparation

It has been stated previously that students should have preparation before direct contact with diverse racial, economic, and cultural groups. Therefore, the Field Experience I preparation will occur before the first semester of actual field work. The student will begin to explore the concepts of cultural pluralism, racism, class biases, sexism, politics of education, sociology of education, etc., in an effort to examine his own feelings and attitudes. The University will be utilized as a laboratory for a preliminary examination in the exploration of the above concepts. By examining the structure of the University decision making, politics, admissions and financial aid criteria, the effects of the University of social mobility, etc., the student can apply knowledge gained about this particular institution to the larger society — schools, agencies, employment, federal and state government, etc.

It is proposed that a School of Education faculty member offer the Pre-Education Field Experience course in the Department of Urban Affairs for 3 credits.

b. Field Work II

This field work will occur in non-school settings, e.g.:

Children's Court

Treatment Centers

Poverty Agencies

Penal Institutions

Welfare Department

Boys' Club

Northside YWCA

Northside YMCA

Each student will attend a required colloquium and it is proposed that this course will be offered for 2 credits.

c. Field Work III (To occur during the junior and senior years)

Students will be placed in suburban and/or city schools, both private and public. However, all schools will be pre-selected for the student by the Human Relations Advisor dependent upon the

needs of the student. This field work will occur, basically, in inner-city schools, (North and South) and transitional schools dependent upon the readiness of the Field Experience student. No student will be placed in these schools until he has exhibited an ability to relate to the children and parents.

H. Structured Group Experiences

1. Guidelines for Structured Group Experiences

   a. Students will choose from the list of structured group experiences to help fulfill the following:

      aa. The field colloquium experience

      bb. The junior level course in Learning and Development (Educational Psychology 330)

      cc. Leaders of structured group experiences will have inservice preparation to be determined by the Human Relations Council.

2. Program Requirements

   a. Pre-education students will participate in structured group experiences, in examination of one's racial/ethnic identity and in examination of sexual identity and stereotyping.

   Students in the School of Education will be required to take a structured group experience in relation to their professional course and field work, dealing with classroom and school human relations issues.

3. Structured Group Experiences: An Elaboration of Options

   There are many ways of structuring a group experience. By and large the group leader selects the kinds of structured activities most suitable for his own style of working. Few leaders present a "pure" type, rather they creatively use these structured activities appropriate to the agenda that develops in the group.

   a. The *Human Potential* Group Experience has as its basic goals the enhancement and development of greater self-affirmation, self-acceptance, self-motivation and empathetic regard for others. The process is a structured group experience using workbook activities and involving a teaching approach rather than a therapy model. (McHolland)

   b. *Self-Growth* (H. Otto). Planned activities are focused on recognition of personal strengths and goals with group sharing and feedback. This approach accentuates positive strengths and present capabilities.

   c. *Theme-Centered Interaction* (R. Cohn). Small groups of people who share a common interest (e.g., teaching) engage in structured activities which alternate between the themes selected and individual and group feelings and interactions.

   d. *Teacher Effectiveness Training* (Thomas Gorden). The purpose of this approach is to allow each individual her/his own means of obtaining positive self-growth.

   TET has four basic structural procedures:

   1. Active listening skills

2. "I" messages
3. Conflict resolution
4. Value clarification

e. *Communication Skills.* This type of group provides structured activities which focus on clarity of communication, attention to non-verbal messages and sharing of feedback.

f. *Simulation and Role Playing.* Use of films, games and scripts to experience awareness of human dilemmas and relationships beyond the student's ordinary experience, e.g., cities, ghetto, big city school (film simulation).

g. *Gestalt Method.* Focuses on structured activities to enhance awareness of self and personal responsibility. (F. Perls)

h. *Open Structure or Eclectic Encounter.* "Encounter groups are 'soul' groups in which the basic parameters of the human condition are opened for all persons to share. There is no agenda. What purpose there is is merely to live more fully and to experience more deeply. Personal history and conflict are temporarily set aside so that living itself may be experienced. In encounter living, it is then hoped some of the answers to existence can be found." "The goals of encounter groups are 'growth and change,' new behavioral directions, the realization of potential, heightened self-awareness, and a richer perception of one's circumstances as well as the circumstances of others."

CHAPTER 9

COMMUNITY, HOME, CULTURAL AWARENESS AND LANGUAGE TRAINING: A DESIGN FOR TEACHER TRAINING IN MULTICULTURAL EDUCATION

M. Reyes Mazon

Both federal and state enactments and judicial decisions reflect a recognition of minority children's right to educational programs which are responsive to their special needs. The Institute for Cultural Pluralism at San Diego State University has responded to the needs for assistance in the development of such programs. As a resource agency, it facilitates research and development in teacher training for the linguistically and culturally distinct.

The Institute for Cultural Pluralism with the School of Education at San Diego State developed the Bilingual/Cross-Cultural Specialist Credential program during the 1973-74 school year. The Credential program was approved by the commission for Teacher Preparation and Licensing in July, 1974. The Bilingual/Cross-Cultural Specialist Credential program has been recognized both state and nationwide as a unique, innovative, and comprehensive multicultural teacher training program. It provides specialized training in *four* target cultural groups—Afro American, Asian American, Mexican American and American Indian. It is the only such university program that has received approval of the California Commission.

The University allocated faculty and budget to implement the pilot phase of the Credential program in the Fall term, 1974. During the same term, the Institute designed and developed a program for a Master's degree in Education with a concentration in Multicultural Education. Currently, the Institute is coordinating efforts in the Elementary and Secondary Departments of the School of Education to develop undergraduate programs in multicultural education leading to single subject and multiple subject credentials with bilingual emphasis.

As part of its overall goal to encourage the philosophy of cultural pluralism at all education levels, the Institute is involved in the establishment of a county-wide multicultural education consortium with school districts and community colleges. The goal of the consortium effort is to create an environment where multilingual-multicultural educational resources, personnel, materials, and equipment can be shared to insure their maximum effectiveness and exposure for the benefit of San Diego's school population.

Multicultural programs developed by the Institute are based on the teacher training process which is described in the following pages.

THE CHCALT PROCESS

With the goal of achieving cultural pluralism, a teacher training process—Community, Home, Cultural Awareness and Language Training (CHCALT)—was developed for Teacher Corps in 1970. The development of the CHCALT Process was based on the assumption that teachers must value:

(1) Self-concept as a primary element in the education of the culturally and linguistically distinct.

(2) Language as a special dimension in the education of the culturally and linguistically distinct.

(3) Language differences as indicative of valid means of communication (as opposed to viewing language "differences" as language "deficiencies").

In addition, it is considered essential that teachers have:

(1) A sensitive philosophy of education for the culturally and linguistically distinct.

(2) Sociocultural sensitivity—home and community based.

(3) Assessment techniques for oral language as a diagnostic tool in the education of pupils.

(4) Strategies for (1) developing culturally and linguistically appropriate performance criteria, (2) diagnosing performance, (3) evaluating materials, and (4) adapting materials and strategies.

(5) A knowledge of existing bilingual-bicultural programs and their components.

(6) Strategies for education reform.

(7) A knowledge of the concept of cultural pluralism as it relates to schools and communities.

These features give the process its major focus. The CHCALT Process is divided into four basic components which are listed below and will be discussed individually later in this paper:

I. Philosophy of Education for the Culturally and Linguistically distinct.

II. Sociocultural Awareness—Home and Community Based.

III. Oral Language and Assessment Techniques.

IV. Diagnostic and Prescriptive Strategies.

The CHCALT is designed to utilize competency based techniques, so that teachers/teacher candidates, paraprofessional and others serving the needs of students will know precisely what is expected of them and what they should achieve from their respective programs. Each of the four components listed above is viewed as a broad area in which teachers/paraprofessionals, etc. must acquire appropriate knowledge, understanding, skills, and attitudes.

The four areas of the process are viewed as an expanding circle of understanding. At the core of the circle is the Philosophy of Education for the Culturally and Linguistically Distinct. With a philosophical understanding of culture in general, teachers, paraprofessionals, etc. can advance to an understanding of individual communities (Sociocultural Awareness) and the cultural context of language (Oral Language and Assessment Techniques). Combining a philosophical knowledge and a practical understanding of culture, candidates are prepared to develop skills in adapting and devising culturally and linguistically relevant classroom materials and strategies.

A description of each of the four CHCALT areas is provided in the following sections of the paper. Competencies required for each area are also listed.

CHCALT I: Philosophy

This component forms the philosophical basis for professional preparation. It provides candidates with a multidisciplinary theoretical framework for understanding the dynamics of culture in general, so that they will be able to experience life in the target community culture with an objective, relativistic, and holistic attitude.

Candidates will be able to look at themselves as members of other cultures as each having learned a prescribed set of behaviors, roles and values. Candidates will understand the magnitude and significance of the learning which any child has achieved, and will achieve, independently of the school. Candidates will confront the need for integrating the learning process, which is to be facilitated by the school, with the learning process which is a central part of the individual's life within any given culture or cultures.

In order to achieve this understanding, candidates will look at culture from the perspectives of anthropology, sociology, psychology, aesthetics, linguistics and history. They will learn the factors which determine the development of different cultural behaviors, beliefs, and feelings. Candidates will study the factors which influence the evolution of social, political and economic structure and how these in turn influence cultural patterns of behavior. An examination will be made of the effects of child training practices on the behavior of individuals in a culture and the factors which influence the choice of these practices. Candidates will understand the role of art in reflecting the spiritual, political and social culture of people and the role of language as a force of its own in molding and maintaining culture. In addition, candidates

will establish for themselves a framework for studying the history of ethnic cultures in the United States through independent research and analysis.

The following are competencies that candidates should be able to demonstrate in each of these philosophical perspectives:

A. Anthropological Perspective

(1) The ability to apply a relativistic and holistic approach to the study of culture.

(2) A knowledge of the patterns and factors associated with cultural change and diversity.

B. Sociological Perspective

(1) An understanding of the role and diversity of social, economic and political patterns in culture.

(2) An understanding of the functions and effects of kinship and nonkinship associations in culture.

C. Psychological Perspective

(1) An awareness of the integrated nature of individual group behavior and culture—the effect of cultural child rearing practices on attitude, and attitude's effect on cultural behavior and customs.

D. Aesthetic and Spiritual Perspective

(1) An understanding of the spiritual and ethical values of man as they relate to religious beliefs and practices, social and political structure, and cultural behavior.

(2) An understanding of aesthetic expression as a reflection of man's spiritual and ethical values.

E. Linguistic Perspective

(1) An understanding of language as a tool in the transmittal of cultural behavior and attitudes.

F. Historical Perspective

(1) A knowledge of the history of ethnic America with special emphasis on social and cultural factors.

CHCALT II: Sociocultural Awareness

This component emphasizes field experiences which will provide for observation and participation in the current life styles of the target culture selected by the candidate. Along with customs, attitudes, and values which are characteristics of the culture, candidates will observe family relationships and child rearing practices. The emphasis of this component is to provide skills and understanding that will enable candidates to communicate in a realistic manner with the target population and to develop positive attitudes about the people and their living styles.

A strong awareness of self in relationship to one's own culture and to other cultures, combined with the development of skills in interpersonal relations and communication, is also an important part of the Socio-cultural Awareness component. Not only will these skills enable the candidate to communicate more effectively with the community, they will also provide a background for creating an environment in the classroom which will lead to pupils' achievement of improved self-awareness and communication skills.

In addition to field-oriented learning experiences, candidates will study the historical (there is, of course, some overlapping between the various components) and cultural background of the target culture. Information gained about the cultural-historical heritage will further enhance the understanding of the current life styles of the community and provide resources for the selection of materials which will be culturally relevant to the children that the candidates will ultimately teach. Candidates will also evaluate the current values and issues in the target culture and will look at these in terms of their relationship to educational needs and education policies.

The following competencies are those that candidates should be able to demonstrate at the completion of the CHCALT II component:

A. Home-Family Relations

(1) A knowledge of influences and patterns of family structure and role definitions in the target culture community.

(2) An awareness of how bilingual/bidilectical/cross-cultural influences affect and differentiate learning styles.

(3) A knowledge of child rearing practices in the target culture community and their effects on behavior.

B. Community Culture

(1) A knowledge of the structure of the community culture and the role groups play within it.

(2) A knowledge of the functions, relationships and problem areas among the schools and other community institutions.

C. Cultural Heritage/Contemporary Life Styles

(1) A knowledge of the cultural and historical development of the target culture, including influences of the generic culture.

(2) A knowledge of contemporary values, social and political activities, issues, and leaders in the target culture as they influence education.

D. Personal Awareness (Self-Development)

(1) A knowledge of skills in interpersonal effectiveness and personal development.

(2) The ability to deal with conflict and confrontation.

(3) An awareness of self in relationship to one's own culture and to other cultures.

CHCALT III: Oral Language and Assessment Techniques

Equipped with a multi-disciplinary perspective of culture and actual experience in the life of the target community, candidates can achieve in phase three of CHCALT a thorough understanding of the cultural and community context of pupils' language and the role of language as a means of communication, transmittal of culture and sociocultural identification.

In this component candidates are provided with a knowledge of the linguistic characteristics of the target language as compared to the characteristics of standard American English as a prerequisite to oral language assessment. As a further foundation for evaluation, candidates become familiar with the form which the target language takes in a given community and learn its social characteristics and requirements.

These competencies will provide candidates with the ability to evaluate the oral language performance of pupils in the target population to determine language dominance, degree of comprehension, and needs for language instruction, as a basis for classroom placement and individualized prescription. This component will further provide candidates with a positive attitude toward language differences and enable them to utilize the language children bring to school as a basis for expanding their linguistic ability and reinforcing a positive concept of self, home and community through that language.

Competencies for CHCALT III include the following:

A. Communication and Teaching Vocabulary
   (1) The ability to conduct classroom and school activities in the target language and to communicate effectively with members of the community in the target language, as appropriate.

B. Social Function of Language
   (1) A knowledge of the functions and variation of regional and social dialects within language systems and familiarity with dialect features.

C. Linguistic Characteristics
   (1) A knowledge of the linguistic features which comprise the target language and how they are contrasted with parallel features of standard American English.

D. Diagnosis of Differences, Dominance and Comprehension
   (1) The ability to diagnose and evaluate individual language learning needs and to utilize effective testing methods and procedures in a bilingual/bidialectical situation.

CHCALT IV: Diagnostic and Prescriptive Strategies

This component allows candidates to translate the knowledge and skills gained in the first three components into specific classroom

strategies and activities. As the competencies listed below indicate, effective learning experiences for culturally and linguistically distinct children are based on individualized teaching strategies which can only be accomplished through a series of techniques designed for each individual child.

Individualized instruction is essential in providing learning experiences which will be meaningful for culturally and linguistically distinct children. Not only do these children come to school with a wide range of linguistic ability and varying degrees of bilingualism or bidialectalism but also each individual child has his own set of learning styles which cannot be dealt with by using one method of instruction.

Candidates will apply their understanding of how home, community, cultural and linguistic factors influence learning stages, abilities, and behaviors of children in order to gain skills in identifying these patterns in individual children. In order to develop skills in adapting and devising materials for individualized instruction, candidates are provided with an opportunity to learn competency based techniques in establishing performance criteria, designing diagnostic criterion-referenced tests, and developing instructional strategies based on these instruments which will provide meaningful and effective learning experiences for individual and group situations. Candidates will also become familiar with current research findings, and existing materials and curricula designed for the bilingual/cross-cultural classroom. Candidates will become familiar with target language vocabulary necessary for bilingual classroom instruction.

In addition to strategies for the classroom, candidates will learn about the components of multi-lingual/cross-cultural programs, acquire skills needed to implement a program, and discover how to involve community members in a program. Furthermore, candidates will acquire knowledge of educational measurement and research, and of cross-cultural problems in educational research. They will learn how to secure research information and how to apply current research findings to their own educational decisions.

Competencies for CHCALT IV include the following:

A. Individualized Instruction

(1) A knowledge of how individualized instruction accommodates different learning styles and how to use strategies of individualized instruction.

B. Small Groups and Peer Teaching

(1) The ability to utilize paraprofessionals, community members and community resources in the diversification of classroom strategies, the facilitation of individualized and group instruction, and peer teaching.

(2) A knowledge of the small group process.

C. Performance Criteria

(1) The ability to establish realistic performance criteria in a bilingual/cross-cultural classroom.

D. Relevant Diagnosis

(1) The ability to use and devise criterion-referenced tests which are culturally and linguistically appropriate.

E. Teaching Strategies and Relevant Materials

(1) The ability to use and devise instructional strategies which are culturally and linguistically appropriate for achievement of performance criteria.

F. Planning and Program Strategies

(1) A knowledge of skills required to serve as a bilingual/cross-cultural resource agent.

(2) A knowledge of cross-cultural problems in educational measurement, in educational research, in using educational research results to make policy decision, and in educational evaluation; and a knowledge of how to critique educational measurement and evaluation studies from an ethno-scientific point of view.

PROGRAM DESIGN

In order to show how the CHCALT process translates into course work, we present the San Diego State University Masters degree and specialist credential programs.

All candidates in the Bilingual/Cross-Cultural education programs must have some previous experience in the target culture they select for specialization. Since many of the candidates who meet these requirements are working teachers, classes are scheduled after public school hours. In addition, a special Summer Institute has been established which will allow candidates to pursue an advanced degree or a Specialist Credential in Bilingual/Cross-Cultural education in two consecutive summer sessions.

The Bilingual/Cross-Cultural education programs are offered with specialization in Afro American, Mexican American, American Indian or Pan Asian American culture. Candidates selecting Mexican American culture as their area for specialization must meet reading, writing, oral language, and classroom instruction requirements in Spanish. Candidates will be expected to have basic competencies in Spanish language upon entry to the program. Experiences provided by coursework in the program will deal with teaching vocabulary and strategies in Spanish.

Candidates who specialize in Afro-American culture must demonstrate an understanding of Black English and familiarity with its linguistic features. Coursework will provide candidates with competence in relating a knowledge of the linguistics features of Black English to the selection of classroom instructional strategies and materials. Coursework will focus on those aspects of Black English which may cause interference problems for children when they are confronted with oral and written Standard American "classroom" English.

Program requirements for specialization in American Indian and Asian American cultures will be determined by the candidate's selection of a culture and language group within these areas. Classroom instruction strategies will be based on detailed knowledge of the language characteristics of the selected culture, potential areas of linguistic interference, and sources of the confusion which children experience in bilingual/bidialectal situations.

Descriptions of the courses which have been developed to fulfill the competencies in each of the CHCALT components are given below.

Ed 550 PHILOSOPHY OF CULTURAL PLURALISM IN EDUCATION (3)

Study of culture for a multidisciplinary and holistic perspective provides a thorough understanding of the interrelationship between education and cultural patterns, and the roots of cultural pluralism; emphasis on establishing a theoretical framework for appreciating cultural and linguistic diversity in children.

Ed 690 PROCEDURES OF INVESTIGATION AND REPORT (3)

Research methods in education. Location, selection, and analysis of professional literature. Methods of investigation, data analysis, and reporting.

Ed 687a WORKSHOP IN COMMUNITY INFLUENCES ON LEARNING AND CURRICULUM PLANNING (3)

Development of skills in interpersonal relations and communication, including personal awareness and self-communication styles as a basis for communication with different cultures.

Ed 687b WORKSHOP IN COMMUNITY INFLUENCES ON LEARNING AND CURRICULUM PLANNING (3)

Participation in and observation of community life in the selected ethnic culture; includes study of elements of economic, social, historical and cultural characteristics as they affect school experience; emphasis on home and community environment and contemporary values and issues in the community. Mexican American section taught in Spanish and English.

Ed 553 ORAL LANGUAGE ASSESSMENT TECHNIQUES FOR MULTICULTURAL EDUCATION (3)

Orientation to study of selected culture's linguistic characteristics; comparison with Standard American English for distinguishing problems of linguistic interference on oral language performance of pupils as a basis for prescribing individualized instruction; emphasis on home/community context of childs language.

Ed 650 BILINGUAL/CROSS-CULTURAL CURRICULUM DEVELOPMENT (3)

Study of competency-based education techniques; development of skills in devising performance criteria and criterion-referenced tests in bilingual/bidialectal/cross-cultural situations; development of individualized instruction and program planning strategies.

Ed 651 BILINGUAL/CROSS-CULTURAL TEACHING STRATEGIES (3)

Examination of existing bilingual/cross-cultural teaching materials and skills in adapting these materials for instruction; emphasis on methodology for the bilingual/cross-cultural classroom.

Program Requirements for the M.A. Degree

Candidates for the M.A. degree in Education with a concentration in Multicultural Eduction must successfully complete 30 units of credit. Program requirements are listed below:

1. (3 units) Education 690: Procedures of Investigation and Report.
2. (12 units) Multicultural Education Core Program:

   Education 550 Philosophy of Cultural Pluralism in Education
   Education 553 Oral Language Assessment Techniques for Multicultural Education
   Education 650 Bilingual/Cross-Cultural Curriculum Development
   Education 651 Bilingual/Cross-Cultural Teaching Strategies
3. (6 units) Education courses: Currently, all students must take the two special sections of Education 687 described in the course list above.
4. (3-6 units) Electives: Selected from academic disciplines or ethnic studies with approval of advisor.
5. (3-6 units) Research: Education 795A-795B Writing Seminars (6); or Education 799 Thesis (3).

Program Requirements for the Credential

Prerequisite to admission to the Bilingual/Cross-Cultural Specialist Credential program is a valid California teaching credential, either elementary or secondary.[1]

1. (3 units) Education 690: Procedures of Investigation and Report.
2. (12 units) Multicultural Education core program:

   Education 550 Philosophy of Cultural Pluralism in Education
   Education 553 Oral Language Assessment Techniques for Multicultural Education
   Education 650 Bilingual/Cross-Cultural Curriculum Development
   Education 651 Bilingual/Cross-Cultural Teaching Strategies

3. (6 units) Education 687A and 687B: Special Sections for Credential students in Workshops in Community Influences.
4. (3 units) Electives: Must be taken outside the School of Education.

Inservice Programs

The design of the CHCALT process has been applied to the development of program which will enable school districts to meet their inservice needs for training teachers in Multicultural Education. The Bilingual/Cross-Cultural training offered will (1) assist school districts in complying with the requirements of Article 3.5 of the California *Education Code* and (2) provide educational personnel at all levels with the skills needed to implement effective bilingual/bicultural education programs. Inservice training can be made available in any one, or in any combination of the four CHCALT components—Cultural Pluralism, Sociocultural Awareness, Oral Language and Assessment, or Teaching Strategies and Curriculum Development—with special concentration in any of the four target population groups addressed by the San Diego program—Pan Asian American, Afro American, Mexican American, Native American, or any combination of these with a cross-cultural emphasis.

The format for inservice programs is varied and is determined by the needs of the individual school. Among the types of scheduling possibilities are: after-school extension classes through the School of Continuing Education; all-day workshops ranging from one to four days; after-school workshops; and on-site training throughout the year in local district Training Centers. Workshops or classes have been developed and carried out with the Stockton Unified School District, Chula Vista Elementary School District, San Diego Unified Career Opportunities Program, Sweetwater Union High School District, and Pueblo (Colorado) School District No. 60.

Other services available to school districts and universities from the Institute include (1) technical assistance in planning, management and evaluation of bilingual/bicultural programs, and (2) oral language assessment of children to determine language dominance, comprehension and language characteristics, with recommendations for instruction.

We do not present the above programs as models. We merely suggest them as a point of departure. They are concrete programs that put the philosophy and theory behind the CHCALT process into practice.

We would also like to point out that in teaching our courses we have quite specifically defined the goals and objectives that fall under each of the competencies but we could not delineate such detail in this paper.

FOOTNOTES

1. Credentials authorized by California law include two basic teaching credentials: Single Subject (secondary), Multiple Subject (elementary) and five Specialist or advanced credentials: Early Childhood Education, Reading, Mathematics, Special Education and Bilingual/Cross-Cultural Education.

CHAPTER 10

CASE STUDY: THE CULTURAL AWARENESS CENTER AT THE UNIVERSITY OF NEW MEXICO

Ernest Gurule

It has been almost seven years since the General Assistance Center (Cultural Awareness Center) at the University of New Mexico has been in existence. It was established and funded in July 1, 1969 under Title IV of the Civil Rights Act of 1964. The principle purpose of the Cultural Awareness Center (CAC) initially was to assist the public schools in the area of desegragation. However, as a result of the "Stokes Memo"[1] the University of New Mexico College of Education Staff and the CAC Staff unanimously agreed to begin a multi-cultural assistance approach to teacher-training. This assistance, as originally proposed, is being provided to the schools in the form of workshops in specific subject matter areas dealing with subject content. It also provides instructional strategies, technical assistance to individual districts, and general awareness workshops.

The Center in Albuquerque received bona fide requests for assistance from forty-four of New Mexico's eighty-eight school districts. Although those requests came from only half of the total districts, the enrollment in these districts includes 68 percent of all school age children in the State and approximately 77 percent of all minority students in the public schools.

RATIONALE

In New Mexico the ethnic minorities constitute the majority of the state's population. The total number of the Blacks, Native Americans, and Chicanos exceeds all other single ethnic groups. Historically, the problem of these "ethnic minorities" in New Mexico has been ignored. By and large, however, the ethnic minorities have been physically integrated into the public schools, but curricular offerings have remained segregated. Since its inception in 1969, consequently, the Center has

emphasized the notion of student integration in all curriculum offerings.

While the problem throughout the United States of bringing about physical integration has been dramatic and politically controversial, integration has rarely addressed the basic and real educational issues at hand. For example, a basic educational issue resulting from integration is: What do or should schools do once students are physically integrated? More specifically, what can we do in New Mexico where minority children are so geographically isolated and sometimes make up 90 percent of the local enrollment? The answers to these questions, of course, are not obvious. For its part, the CAC, in an effort to deal with the problems which inhibit physical integration, focuses on curricular enrichment. This is to ensure that all children have a part in the curriculum offerings and are exposed to the positive attributes of other groups not represented in the learning materials of their educational experience.

This argument for curricular integration, or more precisely, the inclusion of the positive attributes of all people into the curriculum can be applied, at least in part, to the need for modifying programs of study to deal with sex discrimination. The materials in typical educational programs promote stereotypes that are as harmful to the self-actualization of women and men as other stereotypes are harmful to other groups. The CAC intends to intensify these efforts while also focusing on the "harsher" issues of sex discrimination.

The six areas that the CAC identifies as a means of assisting school districts include Staff Training, Revision of Development of Curriculum Materials, Community Relations and consultation regarding student and/or faculty assignments. The Center also provides assistance in the area of Modification of Administrative Structures or Procedures, and in areas of Specific Needs relevant to desegregation.

STAFF TRAINING

Staff training, while often inseparable from curriculum revision or development, seems more closely related to the procedures, methodologies or techniques of teaching as opposed to the content or materials of the curriculum. While there is a category used commonly in education entitled "Curriculum and Instruction," suggesting the indissoluble link between these two phases of education, it might be possible, for expository and practical application reasons, to separate what is to be taught from the method by which it is to be presented. If one dwells, then on method or staff training there are, again, a set of assumptions that are important for the guidance of this training.

First, the philosophy of the CAC, consistant with a growth model, is that most teachers have a genuine desire to teach as well as they can. Unfortunately, their motivation to do so may be dissipated by a variety of organizational, experiential, and situational adversities somewhat beyond their control. In essence, then, their background and training did not prepare them to deal with children culturally different than

themselves. Often the structure of the school program may not allow them to respond differently to their students. Basically, however, we have found that teachers would behave differently if they only knew how.

Another teacher training assumption is that education must deal with emotions, values, etc., or the affective aspects of education. It is clear that minority children are short-changed on two counts: (a) their heritage and uniqueness are ignored in school despite the fact that they are major considerations in individual development in the real world; and (b) their personal sense of identity is overlooked in the quest for academic learning. Teachers must examine themselves, their teaching and the real world to make necessary adjustments.

It is also clear that all students may be inadvertently short-changed in various aspects of their education program. Courses are established, materials utilized and personnel assigned in ways that force the development of sex-linked roles that ultimately are unfair to both females and males. We see courses that are sometimes and for various reasons established exclusively for one sex or the other. More often we see courses that, while not administratively controlled, achieve the same segregated effect through the prevailing attitudes and practice of the local personnel. Materials that have been evaluated for sex bias show that there is little question that certain and selected roles are transmitted. Finally, we see role models that are simply extensions of traditional families. Females predominate in elementary teaching positions and are often perceived and frequently perceive themselves as surrogate mothers who love and care for little children. Males predominate in the typical positions of authority and strength. The effect of these role models cannot be denied. While it is not the intent of the CAC to reorganize every school district, it is time that school people begin to re-evaluate their values and beliefs so that change may begin. It is time to begin to look at alternative approaches and the advancement of alternatives.

REVISION OR DEVELOPMENT OF CURRICULUM MATERIALS

If curriculum planning is to be successful in effecting educational integration, it must identify the basic problem of segregated schools. The integration process, which indeed is a developing process, must design curricular programs which communicate the cultural and experiential backgrounds of all students within the school. Quality integration can only be effective to the extent that it involves all students.

Because traditional school curriculum materials fail to involve all students, it is the intent of the CAC to utilize school personnel in a process for the development of inclusive, relevant curricular materials. This utilization of school personnel in a process for the revision and/or development of curriculum materials is based on several vital assumptions supported by the staff of the CAC.

The first assumption is that teaching is a complex and multi-faceted activity about which there is more to know than can ever be known by any one person. From this point of view, the motive for learning more about teaching is not to repair a personal inadequacy as a teacher but to seek greater fulfillment as a practitioner of the art of teaching. We are, thus, concerned with a "growth" model of teacher preparation in contrast to a "pathological" model which suggests a necessity to repair defects of ignorance, insensitivity, etc. Teachers have voiced an interest in utilizing different materials, if only these materials were available.

A secondary assumption is that innovative teaching including new approaches and materials often derives its direction from the kind of problems teachers encounter in their classrooms. It is likely that the teacher/practitioner who is concerned with the application and use of information in a classroom can and often does make many innovative revisions or developments in curricular materials. The materials research and development people, on the other hand, are often divorced from the classroom problems and, therefore, may develop materials of limited utilization value.

Finally, there is an obvious assumption that if new curricula are to be implemented, they will be implemented through teachers in the classroom or not at all. This final assumption further suggests that one might as well involve practicing teachers who will later be implementors in the initial development of such materials.

COMMUNITY RELATIONS

It is apparent that many school districts perceive some incompatibility between the public school and the public perceptions of that institution. This implies that schools feel some inadequacy or incompleteness in presenting their programs to the communities they serve. For the most part, school-community relations courses and seminars deal with the underlying principles of satisfactory and constructive relationships between the school and the community. These also examine the development of practices which will implement these principles. This process is decidedly one-sided with the school taking the initiative, presenting its case and eliciting some response on the part of the community. Schools often hire school/community liaison people, but unfortunately, communities are rarely, if ever, able to hire community/school liaisons.

Both schools and communities may be faced with a further dilemma as we attempt to deal with both cultural differences and sexism in the public schools. In the case of cultural differences, minority parents are becoming more vocal in their demands on the public school. They often see their children receiving an inferior education and are demanding a greater role in that educational process. Other parents may oppose the minority initiatives but this latter opposition is usually less vocal and visible at least until a direct confrontation occurs.

In contrast to cultural and ethnic discrimination, the schools appear to be taking the early initiative in attempting to deal with sex dis-

crimination. While the school initiatives may be tenuous and cautious, the more national emphasis on Title IX has forced them to respond. Community groups, though less mobilized than when attempting to deal with the more encompassing Equal Rights Amendment, are noticeable in their opposition to school actions.

The school, then, is buffetted by two forces of concern. One group demanding change. Another group demanding that we maintain the status quo. Ultimately, however, all parties deserve to know where they stand. Such knowledge can be provided through adequate programs of school/community and community/school relations.

MODIFICATION OF ADMINISTRATIVE STRUCTURES OR PROCEDURES

The CAC has worked with administrators from the very beginning. However, evidence would suggest that administrative practices are subject to only slow and limited changes. Descriptive data of people currently employed indicate an obvious disparity in employment practices affecting males and females. While there is not a proportionate number of minority administrators in the state schools, their representation greatly exceeds the number of females in these positions. We are in effect dealing with a patriarchal society with women as chief educators and disciplinarians of the young both at home and in the elementary schools. Males, however, hold almost all of the positions of apparent authority.

The evidence would also seem to suggest that administrators often make decisions that have a negative impact on minority students. The failure to encourage alternatives in education has tended to perpetuate the conditions of lower achievement and restricted education among minority groups. Retentions and special education placements for minority children remain high, and bilingual/bicultural education is available to only a few minority children.

In general, it would appear that administrators of all ethnic groups have not been strong advocates for either sexual or minority equality in education. Administrators could play a leadership role by introducing and reinforcing positive changes. In order to play that role, administrators must begin to deal with many involved and complex issues.

ASSESSMENT OF SPECIFIC NEEDS INCIDENT TO DESEGREGATION

Numerous school districts have indicated a need for technical assistance to assess their specific needs relative to both sex and racial discrimination. In this process it is crucial to take a careful look at the present situation systematically. A good assessment will provide a description of problems including the essential details of symptoms, history, and possible causes. While assessment will probably begin with the feeling that a need exists, it is necessary to articulate that need into a defined problem.

Presumably all school systems make changes on the basis of needs assessments. Nineteen of New Mexico's eighty-eight school districts have on-going ESAA (Emergency School Aid Act) projects that are based on comprehensive needs assessments and educational plans. Several more school systems are involved in that process at the present time. Hopefully, other school districts are involved in similar systematic programs of assessing student and program needs. However, experience indicates that additions to or other changes in the curriculum are often based on little information without the benefit of any comprehensive educational plan.

The situation relative to needs assessment may be changing in the New Mexico schools. The *Minimum Educational Standards for New Mexico Schools*, adopted by the State Board of Education in December, 1974 mandates that the curriculum of each school building shall be based on an assessment of both student and program needs. While the procedures to be used in making these assessments is left up to the discretion of the individual districts with approval from the State Department of Education, this is the first mandated action requiring the establishment of a program for needs assessment. In the year-and-a-half since this mandate, only limited work has been done. The CAC, with its experience and expertise in this area intends to assist the schools in their efforts to establish sensible, sensitive, and effective programs.

CONSULTATION REGARDING STUDENT AND/OR FACULTY ASSIGNMENTS

Past formal requests for consultation regarding student and/or faculty assignments presents the CAC with somewhat of a perplexing problem. While districts have requested assistance in the assessment of the specific desegregation needs relative to the assignment of students of faculty, none of the districts are under legal obligation to assign either students or faculty. Several districts have ESAA Programs with assurance that they are not discriminatory. Furthermore, most districts have majority minority enrollments which makes the misassignment of minority students somewhat difficult. At the same time, the CAC is aware of the possibility that minority students could be overincluded in special education and vocational or remedial tracks. These present important issues that require examination.

Without direct evidence, it would not be unexpected to find both exclusion and over-inclusion of both female and male students in various classes and activities. While over and under representation by sex may not be conclusive evidence of discrimination, school practices may need to be evaluated to determine if freedom and encouragement to choose does exist. Choices not made may involve one issue while actions restricting choices involve other issues and different approaches.

OTHER SERVICES

School districts in New Mexico, like many school districts in the nation suffer from inadequate or incomplete school community programs which often are directly related to an inadequate school program and curricula. In order to alleviate or otherwise mitigate the flowing forth of bad community school programs, the CAC conducts workshops in the realm of "Community Relations." These workshops deal primarily with the improvement of meaningful relations between the school and community, as reflected by the relationships between city officials, parents, the media, local and state government officials, business leaders, service personnel, principals, students, aides, supportive personnel and concerned citizens.

Another major emphasis of the Cultural Awareness Centers activity is to provide direct technical assistance to educational personnel in school districts. These requests are often the result of having attended the institutes, or as a result of having heard about the Center's function through other means. Technical assistance, in the initial day of the training institutes, was not utilized by the districts because most of the districts did not feel they had problems related to cultural awareness or because they were satisfied with the Status Quo.

The original in-service training institutes were held at a centrally located town or city. Contracting for facilities with local motels were initiated by the Cultural Awareness Staff as a means of providing 5-day workshops. This allowed participants to become involved through "Total Immersion" in the cultural aspects of New Mexico. The institutes provided cultural presentations and group activities utilizing the assistance and expertise of consultants, primarily from the University of New Mexico and other institutes of higher education in New Mexico.

This, however, did not prohibit the contracting of expertise from those individuals who were familiar with the various aspects of our multi-cultural state. Writers, anthropologists, historians and various other individuals who had expertise or who had taken enough pride in their culture to keep it alive were also utilized as consultants for the institutes.

The Cultural Awareness Center initially began to identify knowledgeable local persons with tremendous pride and knowledge of their ethnic heritage. These persons were willing to research assigned topics, prepare a presentation, and disseminate their written work to the various school districts participating in the institutes. Many of these individuals were not only surprised but elated that the CAC valued their intimate knowledge of the cultural dimensions of the state and requested their input and expertise. Since the inception of the Cultural Awareness Center, many authors, from ethnic minority backgrounds in New Mexico, have evolved and not for the first time are writing about their people with a unique understanding of their subject.

A good example of the type of writing that has evolved in New Mexico is saliently demonstrated by the various writings on the Penitente

system, a religious belief system that has existed in New Mexico for centuries. In just the last ten years, over 100 publications have been written on this subject. Other publications dealing with the components of culture have been written by people from the respective heritage, and have in the last few years been incorporated into the on-going curriculum at some school districts.

The CAC assisted in promoting the gathering of these written materials of local heritage and incorporating them into the on-going curriculum. This was accomplished by first selecting teachers who were willing to write a curricula based on relevant material dealing with the culture of New Mexico. At first what seemed easy, later became nearly impossible due to ill preparation and knowledge of their heritage.

Since the Cultural Awareness Center had been successful with teachers who had attended workshops and who showed an interest and willingness to do special projects, the Center requested funds to enter into a mini-grant concept. The Mini-Grant Concept and special projects reflect curriculum innovation with emphasis on materials for minorities and females. These also include curriculum designed with humanistic and student-centered emphasis including the social, cultural, and psychological (value clarification) factors of learning and teaching. It has become evident to the CAC's that Special Projects development of educational programs, materials and methods for use in integrated classroom situations has been one of the most rewarding components of the program.

In 1974-75 CAC received a grant of $122,124 for Special Project Funding. All school districts in New Mexico were invited to submit a special project proposal for funding. Twenty special projects in various New Mexico school districts were funded in 1975. In 1975-76, sixty-five (65) schools submitted Special Project Proposals of which forty (40) were selected for funding.

Among a few of the Special Projects that were funded by the Cultural Awareness Center are:

1. *Project: "Folk Literature In The Spanish Curriculum."*

This particular project involved collection of folk literature in communities by one group of Spanish class students. Another group of students were responsible for translating and transcribing interviews and recording materials not originally recorded in Spanish. The end product was integrated in the Spanish curriculum. Tapes were made to be used in the language lab; these were supplemented by slides, photographs and video tapes produced by students. Written materials were used to expand the student's reading, writing and comprehension skills.

2. *Project: "Mini-Course On Sex Role Stereotypes."*

This project developed a course of study dealing primarily with female/male sex roles and stereotypes as demonstrated by characters in American literature. The project was also designed to consider cultural stereotypes. The course was developed by students and staff members to be offered as a mini-course at the high school level. The development of the project was done through a survey of resources planning and input by

students during a nine-week independent study. An extensive bibliography was developed as well as an investigation by the students of the parallels between racism and sexism.

3. *Project: "Production of Multi-Cultural Slides."*

This project developed resources for use at all grade levels in numerous curriculum areas including art, humanities and vocational education. The multicultural slide sets were related to the Chicano, the Indian, and the Black cultures. Slide copies of multi-cultural examples from book plates were made. Photographs of original works as indigenous examples of cultural achievement were also produced. A master lesson set was created and copies made to be disseminated throughout the district.

The CAC also expended a great deal of effort in providing technical assistance for obtaining federal funding in the area of equal educational opportunity. Sixteen districts that were provided direct and comprehensive technical assistance were funded under the Emergency School Aid Act (Title VII, Public Law 92-318).

During the past three years the Center has expanded its services to also include assistance of a general nature. The intent has been to more directly assist schools in the development of programs and materials in single subject matter such as history, language, arts, and music.

Another approach involves working with single school districts or the complete staff of a single large school. This aspect of the program has developed out of the requests from school personnel who want to conduct a more in-depth, detailed examination of their school and their own problems. The CAC Staff, jointly with the district personnel, attempt to work toward some resolutions of these problems.

The Center has decreased, although not eliminated, emphasis on general cultural awareness seminars, and has increasingly concentrated on subject matter seminars. At the present, the Center is initiating activities which will provide technical assistance in the various areas which are reflected in this year's workshop schedule. These areas include General Cultural Awareness, History, Home Economics, Sex Discrimination, Reading, Fine Arts, Modification of Administrative Structures, Community Relations, and Modification of Administrative Structures. The Center, consistent with its initial cultural approach in providing technical assistance, will continue to gear its program in this direction with added emphasis on awareness in relation to students and faculty assignments. This approach, hopefully, will develop into a "tracking" system for purposeful development of historically push-out students.

One problem for the Center results because the Center must wait to be invited by a school district before it can make available its technical assistance. A positive note for the Center, on the other hand, is that many teachers who have attended our workshops are now pressuring their local administrations to allow the Cultural Awareness Center to conduct workshops for the entire staff.

It is the intent of the CAC to promote an understanding and general awareness of important differences in language and culture among

teachers throughout the state of New Mexico. Teachers, administrators, and other school personnel must achieve a profound understanding of and sensitivity to the cultural differences of the various groups in New Mexico if quality education is to be offered to our citizenry. Finally, attempts must be made by those in the teaching profession to bridge the gap between the classroom and life.

FOOTNOTES

1. John M. Stokes, Memorandum Concerning ESAA Eligibility Criteria (Dallas: Regional Office of U.S. Office of Eduction, February 23, 1973). Stokes, the regional attorney, addressed the issue concerning the irony of labeling certain groups as minorities in communities where they are in reality the majority.

CHAPTER 11

CASE STUDY: MULTICULTURAL EDUCATION TRAINING FOR TEACHERS

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The tasks of any program designed to provide assistance in accomplishing desired goals should consist of planned activities to meet the needs of the client requesting them. To adequately plan and implement a proposed service program which is specifically designed to meet the needs of a client school district, each problem must be clearly identified and should serve as the impetus for the technical assistance to be provided. The following statements of the problem established the parameters and appropriate goals for the Midwest Center for Equal Educational Opportunity.

RACIAL DESEGREGATION

Racial desegregation of public schools has been and continues to be an emotionally charged and politically volatile issue. The legal basis for racial desegregation of public schools was laid by the United States Supreme Court in *Brown* vs. *The Board of Education of Topeka* (1954). The need for racial desegregation was pointed out by the Court in a portion of its decision, which read:

> To separate (black children) from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.[1]

A firm legislative basis for racial desegregation was laid with the Civil Rights Act of 1964. This act provided for sanctions against discriminatory practices in housing and employment, and provided the first significant tools for implementation of equal educational opportunity.

Stimulated by this act, two influential reports were prepared for the government. First, the Coleman Report[2] provided extensive data indicating that school segregation was not only a southern problem but, in fact, a national problem. Coleman reported that Black students were significantly behind majority students in virtually all areas of academic performance at all grade levels in schools across the nation. Data contained in the Coleman Report also indicated that Black students had lower self-concepts, lower aspirations and fewer hopes of changing their situations when compared to White students.

In 1967, the United States Commission on Civil Rights reported the following effects of segregation:

> Negro children suffer serious harm when their education takes place in public schools which are racially segregated whatever the source of segregation may be. Negro children who attend predominantly Negro schools do not achieve as well as other children, Negro or White. Their aspirations are more restricted than those of other children and they do not have as much confidence that they can influence their own futures. When they become adults, they are less likely to participate in the mainstream of American society, and more likely to fear, dislike and avoid white Americans. The conclusions drawn by the U.S. Supreme Court about the impact upon children of segregation compelled by law—that it "affects their hearts and minds in a way unlikely ever to be undone"—applies to segregation not compelled to law.[3]

Racially desegregated education, on the other hand, has been found to be positive. Studies by Deutsch and Collins[4] and Stouffer[5] indicate that positive attitudes and approach behaviors between majority and minority people were more likely to increase if they were in social contact. In 1953 Allport used the results of these and other similar studies to formulate and enunciate the "contact theory" of interracial relationships. Allport summarized the essential attributes of the contact theory as follows:

> Contacts that bring knowledge and acquaintance are likely to engender sounder beliefs about minority groups. . . . Prejudice. . . may be reduced by equal status contact between minority and majority and greatly enhanced if this contact is sanctioned by institutional supports (i.e., by law, custom, or local atmosphere), and if it is of a sort that leads to the perception of common interests and common humanity between members of the two groups.[6]

In essence then, a "vicious circle" could theoretically be broken by positive contact between the races. The conjunction of these two lines of research and theory, added to other supportive evidence and attitudes (political, social, and legal) documented by Speer[7] led to the *Brown* decision striking down segregation in the public schools. Desegregation hopefully would reduce prejudice; reducing discrimination would

mitigate the psychological harm to minority children; the reduction of psychological harm would lead to more social and economic success; more success would reduce the bases upon which prejudices were built.

Desegregation, where it has been tried, has succeeded not only in bringing students of different races together physically and promoting mutual respect and understanding, but has also promoted academic achievement among minority students without impairing majority student achievement. Indeed, there are some indications that majority achievement is enhanced in the desegregated school.[8] The questions about the quality of these advances, however, may only be fully answered in integrated schools providing full equality of educational opportunity.[9]

SEXUAL DESEGREGATION

Like racial desegregation, sexual desegregation is a volatile issue. The legal basis of sexual desegregation of public schools was laid with Title IX of the 1972 Education Amendments:

> No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance. . . .[10]

Research into the deleterious effects of sexism in education indicates that female students suffer from (a) loss of academic potential (academically, girls are ahead of boys in earliest grades but receive only 13% of all earned doctoral degrees);[11] (b) loss of self-esteem (as girls and boys progress through school, their opinions of boys become increasingly positive and opinions of girls increasingly negative; both are learning that boys are worth more);[12] and (c) loss of occupational potential (one study showed that by the time they are in the first grade, girls' visions of roles are limited to four: secretary, teacher, nurse, or mother, while boys of the same age do not view their occupational opportunities as narrowly; the disparity between men's and women's incomes is widening: the median wage of women working full-time in 1955 was 64% of men's earnings—by 1968 it had decreased to 58%).[13]

In contrast to the comparatively wide implementation of racial desegregation in public schools, attempts to eliminate sexism from the schools are relatively recent, generally because sexual desegregation has not been backed by the same legal and legislative force as racial desegregation. Therefore, the benefits on non-sexist education to students of both sexes have not been widely measured. However, as there are some studies indicating that girls do their best work in elementary school, where they are held in comparatively high esteem, further studies might show an improvement in academic achievement in later grades if teachers did not have a narrow view of girls' roles and abilities. Conversely, if the early grade teacher bias against boys can be overcome, they will undoubtedly have a stronger academic start.

Boys, girls, and society in general can benefit from the elimination of stereotypical role expectations: there could be more doctors, nurses, lawyers, auto mechanics, and secretaries, for example, if boys and girls were given equal opportunities for entering these fields.[14]

If a goal of education is to assist each student to realize her/his full potential and maximize opportunities for a happy life, then society's image of some professions must be humanized.

Images are fostered and perpetuated in hidden as well as real curricula. Many teachers and school staff members are unaware of the hidden curriculum and of their roles in it: they may separate classroom activities by sex, encourage stereotyped behavior, and be unaware of the impact of these activities and of the influence of such subtle forces as sexist language.[15]

Staff training is necessary to promote awareness of the hidden curriculum and to develop skills to create a non-sexist formal curriculum. There is considerable uncertainty and anxiety among administrators and school boards about modifying their administrative structures and procedures in order to implement Title IX in their courses, classes and co-curricular activities.[16] The National Organization for Women's *Report on Sex Bias in the Public Schools* show girls are barred from 85% of play areas, from many gym activities, from field and track sports, and from most school teams. They are directed instead to volleyball courts, dancing, or cheerleading.[17]

The report adds that boys get special assignments, such as the audio-visual squad, hall patrol, and honor guard. In addition, boys are rarely found in cooking or sewing classes, and girls are frequently barred from shop, metal-working and printing classes.[18]

Inservice training is also necessary to promote awareness of sexual bias in texts and other curricular materials and to develop skills in evaluating them. Women have frequently been treated as inferiors in curricular materials. Many textbooks are sexist in omitting actions and achievements of women, in demeaning women by using patronizing language, and in showing women and men in stereotyped roles.[19]

BASIC ASSUMPTIONS

There is no compulsion for the school to embrace the following basic assumptions. The entire school staff, however, should consider them carefully and thoughtfully, for they represent some of the major thinking in the area of multicultural/multiracial education. The school should explicitly accept, reject, or modify these assumptions to bring them into accord with its own governing purposes and objectives for multicultural/multiracial education.

A truly integrated society is admittedly complex. Integration, more than being simply physical interaction between and among different races and social groups, has profound and extensive personal, sociological, and cultural ramifications. Underlying any attempt at integration is the nuclear question: Integration into which society?

Absorption into what culture? The answer tends to be not absorption at all, but the dynamic mutuality of many cultures, many races, many social styles of living, all within the broad but cohesive framework of our country's democracy.

The "melting pot" concept that predominated in our country and our schools for long generations—a concept whose essential objective was assimilation and the effacement of cultural identity—no longer governs. We must now openly acknowledge the differences subsisting in the people of this nation. We must find our strength and over prevailing purposes in racial and cultural pluralism, a pluralism attended by a parity of power, a pluralism that will not shatter itself by endless polarizations.

Our developing society, then, rather than reflecting a single, monolithic culture, will consist of many ethnocentric groups and many variant patterns of life. These will exist in dynamic yet relatively harmonious tension with each other. We indeed shall be one people, but the individual strands making up our nation will remain distinctive, with no thought of subordinating one to another.

The rising concern with the racial and cultural divisions in our society and the growing rejection of the "melting pot" model are having pervasive impact on our schools. Over the last two decades, the paramount issue in many school situations has been the achievement of physical desegregation, of trying to bring minority and majority youth together in effective educational environments. Our failures—schools that remain stubbornly segreated and turbulent—may exceed our successes thus far, but we have learned one unquestionable lesson: Education for a society based on racial and cultural pluralism is now an inescapable task being imposed on all schools, no matter what their student mix may be. The segregated school, be it all black, all brown, all yellow, all white, has a responsibility equal to that of the integrated school in preparing its students for a self-fulfiling existence in the world they are to inherit.

This responsibility broadens immensely the current conception of integrated education. And the questions as to the degree to which any school is providing its students with the experiences, the orientations, and the insights necessary for life in such a pluralistic society is not only appropriate, it is imperative.

Thus it becomes evident that the evaluation of any school should include a searching appraisal of its total efforts towards education for a pluralistic society. Unless the staff and the community look self-critically at their endeavors to provide this crucial phase of education, the self-evaluation will be partial, at best. And unless the external team likewise assesses the school's program for its effectiveness in educating young people for this multicultural America, the evaluation will have been incomplete.

It is doubtful that any school can provide effective education for a pluralistic society unless it first makes an explicit commitment to itself and to its community that this is one of its controlling purposes. More-

over, while education for pluralism should permeate the entire school, a specific program design must be developed to give direction and trust to the effort. This program should encompass staffing, the curriculum, student/staff relationships, the extracurricular program, teaching methods, personal interactions within the school, the extension of the school into the community—all aspects of the school's operation.

The experiences for pluralism that the school provides must be directed towards the recognition of the mutuality of cultural expressions. Learning experiences must bring together young people of differing races and cultures for meaningful, self-respecting activities—activities that honor the psychological autonomy of all groups. Racial and cultural limitations imposed by geographic and residential patterns should not be permitted to reduce the students' opportunities for significant multicultural, multiracial education, even though physical integration may not be desired.

Moreover, since the factors shaping the multicultural/multiracial attitudes and behaviors of students extend far beyond the school itself, it is imperative that the school work closely and intimately with the community in providing a total program of wholesome pluralistic education and experiences. The resources of each should be used to supplement and enhance the efforts of the other. Indeed, where the situation so demands, the school must not hesitate to assume leadership in helping the community to arrive at better understandings of intergroup relationships and in assisting the community to correct those conditions that militate against equality and the free association of all people.

The existence of covert and overt ethnic and socioeconomic prejudice on the part of some staff members and students should be faced openly. Even more importantly, the racism implicit in many of our institutional formats must be acknowledged and steps must be taken to make the school forms more congruent with an open society.

THE MIDWEST CENTER FOR EQUAL EDUCATIONAL OPPORTUNITY

The Midwest Center for Equal Educational Opportunity, or "MCEEO," as we call it, began operation July 1, 1973. MCEEO is funded through the Department of Health, Education and Welfare under Title IV of the 1964 Civil Rights Act. This act provides for public or private organizations to give assistance to school districts, (a) in the preparation, adoption, and implementation of desegregation plans, or (b) to schools which are desegregated and wish to maintain or enhance their desegregated status. This includes both racial and sexual desegregation.

MCEEO serves the United States Office of Education's Region VII (Missouri, Iowa, Kansas and Nebraska) and occasionally provides expertise and technical assistance to individuals and agencies throughout the United States. Our central office is located at the University of

Missouri at Columbia and we also have offices at the University of Missouri campuses in St. Louis and Kansas City.

MCEEO's main purpose, then, is to aid public schools requesting assistance with problems attendant to desegregation. What are these problems? And how can MCEEO help? Problems can be, and have been, quite varied. For example, MCEEO has helped school districts deal with human relations problems among faculty and students, aided teachers in selecting texts free of racial bias, and provided non biased materials for the classroom.

Equal racial and sexual educational opportunities require changes not only in facilities, locations, and programs, but also in the behavior of school personnel, student evaluation, curriculum, and other factors which constitute the total learning environment. The problems attendant to racial and sexual desegregation of public schools are numerous and complex. This is true partly because racism and sexism are deeply rooted in history. Although gains have been made in certain instances, the high national priority recently given to desegregated schools racially and sexually has had only limited success. Efforts to provide equal educational opportunity to all children have in many instances precipitated new problems. Both old and new problems are prevalent in states with either *de jure* or *de facto* segregation. These problems do not recognize geographic boundaries, and are as serious in Region VII as elsewhere in the country.

For two years, MCEEO has been responding to these critical problems. During its first year of operation we served 72 client school districts, filling 84 requests for workshops, seminars, consultant services, technical assistance, and information dissemination. These involved 3,798 school personnel, and affected 182,584 minority and 497,739 majority students.

During its second year of operation MCEEO served 88 client school districts, filling 209 requests for workshops, seminars, consultant services, technical assistance, and information dissemination. These involved 8,180 school personnel, and affected 188,584 minority and 511,739 majority students. Our third year of operation will involve services to 121 school districts and an increase of approximately 60% in the number of majority and minority students affected.

Following is a list of specific services and activities which MCEEO can provide to its clients upon request. The needs have been classified into seven major activity categories. Specific classes of needs have been further identified in each of the seven activity categories.

I. Assessment of Specific Needs Incident to Desegregation:

A. Examination of race or sex as determinant of pupil assignment to classes or courses.

B. Examination of administrative structures, procedures and policies as possible sources for discrimination on the basis of race or sex.

C. Assessment of co-curricular activities (sports programs, clubs, etc.) for discrimination on the basis of race or sex.

D. Examination of curriculum materials for race or sex bias.

E. Assessment of the curriculum to assure the needs of students are being met regardless of race or sex.

F. Studies designed to predict and assess societal trends within desegregated school districts.

G. Combatting resegregation.

II. Modification of Administrative Structures or Procedures:

A. Development of new administrative structures to accommodate changes caused by desegregation.

B. Modification of organizational climate to accommodate desegregation policies.

C. Student unrest (drop-outs, expulsion, suspensions).

III. Curriculum Development:

A. Revision and/or development of curriculum materials to better meet the needs of all students regardless of race or sex.

B. Classroom climate profiles.

C. Alternative instructional methods.

D. Individualization of instruction.

E. Access to free and/or inexpensive multi-ethnic, multi-racial, non-sexist curriculum materials.

IV. Consultation Regarding Student and/or Faculty Assignment.

V. Community Relations Programs:

A. Community involvement in the learning process.

B. Communication with school/community organizations which represent minority viewpoints.

C. Teacher interaction with minority parents.

D. Development of new strategies to inform the community of issues related to the desegregated process.

VI. Staff Training (certified and non-certified personnel):

A. Racial/ethnic awareness.

B. Sex role stereotyping.

C. Human relations training (communication skills, values clarification techniques, decision making techniques, etc.).

D. Humanizing education (motivation, discipline techniques, etc.).

E. Development and implementation of counseling and testing techniques directly applicable to problems incident to desegregation.

VII. Other:

A. Technical assistance in writing and developing proposals.
B. Technical assistance in development of desegregation plans.
C. Legal aspects and legislative issues regarding desegregation on the basis of race or sex.
D. Training of local directors of desegregation projects.

To provide these services, the professional staff members of MCEEO offer varied expertise in serveral areas: education, sociology, psychology, history, economics, political science, English, journalism and languages. Still, the real possibility exists that client school districts might require assistance not now available within MCEEO. Consultants of proven ability in the requested service field are then contracted on a pro rata basis to fulfill the need.

MCEEO staff and consultants will work with client school districts in designing and conducting action evaluations on projects and in using the results to develop plans which will lead toward the resolution of problems related to school desegregation and/or resegregation. Such problems may include models for teaching the disadvantaged, student activism, community organization, school-community relations and the problem of "no problems." Or, such assistance may include evaluation designs of school district desegregation plans, evaluation of testing and placement programs and evaluation of school district inservice training programs.

In addition, inservice and preservice educational programs will be specifically designed for individual schools and school districts. Such programs will be individually designed with representatives of the districts to meet clearly established objectives and the specific needs of each district.

To inform the region of MCEEO's activities, MCEEO publishes a quarterly *Newsletter*. As the official publication of the Midwest Center, the *Newsletter* is circulated to approximately 2,000 educators in Region VII. Recipients include the four state commissioners of education, colleges and universities, and state teacher associations and social agencies in the four states which share the common goals of MCEEO. The *Newsletter's raison d'etre* is varied. Generally, it illuminates problems shared by desegregation and desegregating districts, thereby providing a means for interstate/interdistrict communication aimed at resolution of common ills. In addition, the *Newsletter* reports the workshops, seminars, consultant services and technical assistance offered by the Midwest Center to its client districts. Every issue of the *Newsletter* includes a "Materials from MCEEO" column with annotations of acquisitions of the MCEEO Resource Library. In addition, staff viewpoints and specific tips to aid teachers in implementing multi-ethnic, multi-racial, non-sexist content to their curricula are included.

Technical assistance, workshops, seminars and professional consultants provide the impetus for change in those client school districts

which request assistance in race and sex desegregation. Classroom teachers, however, also often require supplemental materials to aid them in creating a truly multi-ethnic, multi-racial, non-sexist classroom. To provide such help, the Midwest Center has established and maintained a Resource Library. By the end of the 1974-75 year, the content of the Resource Library will have more than doubled its 1973-74 content. During this year there was a total of 128 requests from forty-three school districts for a total of 797 items. Request for materials from the Resource Library have grown rapidly since the beginning of the 1974-75 year. In September, for example, there were 12 transactions (loans and return of materials.) In March, the number had increased to 122, and by April 4, there were already 138 transactions scheduled for that month and another 42 for May. Arrival of requests average three per day and the extensive use of MCEEO films has resulted in a need for at least one month's advance notice of desired booking dates.

In order to inform client school districts of the scope of materials available from the MCEEO Resource Library, the Center published a 152-page *Annotated Bibliography of Multi-Ethnic Curriculum Materials* in the fall of 1974. This volume was distributed to individual school buildings and superintendents in districts throughout Region VII. Two *Supplements* to the *Bibliography* have been published and distributed quarterly to keep the evergrowing list of available materials current.

FOOTNOTES

1. *Brown v Board of Education*, 349 U.S. 294 (1955).
2. James Coleman, et.al., *Equality of Educational Opportunity* (Washington, D.C.: U.S. Government Printing Office, 1966).
3. U.S. Commission on Civil Rights, *Racial Isolation in the Public Schools* (Washington, D.C., 1967).
4. Morton Deutsch and Mary E. Collins, *Interracial Housing: A Psychological Evaluation of a Social Experiment* (Minneapolis: University of Minnesota Press, 1951).
5. Samuel A. Stouffer, *The American Soldier* (Princeton, New Jersey: Princeton University Press, 1949).
6. Gordan W. Allport, *The Nature of Prejudice* (Cambridge, Massachusetts: Addison-Wesley, 1954).
7. Hugh W. Speer, "A Historical and Social Perspective on *Brown v. Board of Education of Topeka* with Present and Future Implications," Final Project Report (U.S. Office of Education, 1968).
8. Meyer Weinberg, *Desegregation Research: An Appraisal*, Second Edition (Bloomington, Indiana: Phi Delta Kappa, Inc., 1970).
9. For discussion of this issue see Robert L. Green, "Northern School Desegregation: Educational, Legal, and Political Issues," *Uses of the Sociology of Education* (Chicago: National Society for the Study of

Education, 1974), pp 214-273; Robert L. Green, "Quality Education and School Desegregation," Paper presented to NAACP desegregation conference, (Topeka, Kansas, November 25-26, 1974); Sar A. Levitan, et.al:, *Still A Dream: A Study of Black Progress, Problems, and Prospects* (Washington, D.C.: Center for Manpower Policy Studies, 1975); Jerome S. Kagan, et. al., "Discussion: How Much Can We Boost IQ and Scholastic Achievement?" *Harvard Educational Review* 39 (1969): pp. 273-356; U.S. Commission on Civil Rights, *Five Communities: Their Search for Equal Edcuation* (Washington, D.C.: U.S. Government Printing Office, 1972); U.S. Commission on Civil Rights, *The Diminishing Barrier: A Report on School Desegregation in Nine Communities* (Washington, D.C.: U.S. Government Printing Office, 1972); and U.S. Commission on Civil Rights, *School Desegregation in Ten Communities* (Washington, D.C.: U.S. Government Printing Office, 1975).

10. *A Compilation of Federal Education Laws as Amended through December 31, 1974*, Sec. 901, (a) (94th Congress, 1st session, 1975), p. 43.

11. Eleanor Maccoby, "Sex Differences in Intellectual Functioning," *The Development of Sex Differences* (Stanford, California: Stanford University Press, ' 1966); and Edith Painter, "Women: The Last of the Discriminated," *Journal of National Association of Women Deans and Counselors* 34 (1971): pp. 59-62.

12. S. Smith, "Age and Sex Differences in Children's Opinions Concerning Sex Differences," *Journal of Genetic Psychology* 54 (1939): pp. 17-25.

13. Nancy Baker Jones, Unpublished study of first grade girls' and boys' role/occupation aspirations (Newton, Kansas, 1975); Robert O'Hare, "The Roots of Careers," *Elementary School Journal* 62 (1962): pp. 277-280; and U.S. Department of Labor, quoted in JoAnn Gardner, "Sexist Counseling Must STOP," *The Personnel and Guidance Journal* 49, no. 9 (May 1971): pp. 705-714.

14. Shirley Lewis Baugher, "A Woman's Place," *Law in American Society* 3, no. 3 (September 1974): pp. 3-7; Roslyn S. Willett, "Working in 'A Man's World'," *Law in American Society* 3, no. 3 (September 1974): pp. 8-13.

15. Nancy Frazier and Myra Sadker, *Sexism in School and Society* (New York: Harper & Row, 1973); Elizabeth Burr, et. al., "Women and the Language of Inequality," *Social Education* 36, no. 8 (December 1972): pp. 841-845; Celeste Ulrich, "She Can Play as Good as Any Boy," *Phi Delta Kappan* 55, no. 2 (October 1975): pp. 115-117.

16. Carole L. Hahn, "Eliminating Sexism from the Schools: An Application of Planned Change," *Social Education* 39, no. 3 (March 1975): pp. 133-136; and Frazier.

17. National Organization for Women, "Report on Sex Bias in the Public Schools," *MS.* (Spring 1972).

18. Ibid. See also Terry N. Soario, et. al., "Sex Role Stereotyping in the Public Schools," *Harvard Educational Review* 43, no. 3 (August 1973): pp. 386-415; Janic Law Trecker, "Room at the Bottom—Girls' Access to Vocational Training," *Social Education* 38, no. 6 (October 1974): pp. 533-537; and Ulrich.

19. Sexism in Textbooks Committee on Women at Scott, Foresman, *Guidelines for Improving the Image of Women in Textbooks* (Glenview,

Illinois: Scott, Foresman and Company, 1974). See also Janice Law Trecker, "Women in U.S. History High School Textbooks," *Social Education* 35, no. 3 (March 1971): pp. 249-260; Richard W. O'Donnell, "Sex Bias in Primary Social Studies Textbooks," *Educational Leadership* 31, no. 2 (November 1973): pp. 137-141; and National Organization for Women.

APPENDICES

SELECTED MULTICULTURAL RESOURCES

THE CONTRIBUTORS

NATIONAL ADVISORY COUNCIL AND COMMISSION ON MULTICULTURAL EDUCATION

APPENDIX A

SELECTED MULTICULTURAL RESOURCES

The following are multicultural resources suggested by Dr. Rivlin and Dr. Gay in the papers that they prepared for the Leadership Training Institute and which do not appear in their articles in this book. Dr. Rivlin suggested materials that are relevant to the elementary and secondary classroom situation while those listed by Dr. Gay are references for the classroom teacher or teacher educator. The materials that are especially applicable for student and teacher use in the classroom are listed as the first part of this resource list in the following categories: anthropology, ethnic groups, prejudice, general teaching guides and instructional aides, and general curriculum guides. The second part lists the teacher reference materials suggested by Dr. Gay.

CLASSROOM

Anthropology

Anthropology Curriculum Study Project (High School Lessons). Riverside, New Jersey: Macmillan Co.

Anthropology: A New Approach (Kit for High School Students). Culver City, California: Social Studies School Service.

Ethnic Studies: The Peoples of America (Multi-Media Kit). New York: Educational Design.

Garbarino, Merwyn S. and Sady, Rachel Reese. *People and Cultures* (Seventh Grade Textbook). Chicago: Rand McNally and Co.

Looking at Ourselves (Multi-Media Kit for Middle Grades). New York: American University Press Service.

Man: A Course of Study (Fifth Grade Curriculum Guide). Cambridge, Massachusetts: Education Development Center.

Man: A Cross Cultural Approach (Filmstrip). New York: Educational Design.

*Project C*A*I*R*: Cultural Awareness Through Inquiry and Research* (Multi-Media Kit for Grades 7-10). Thompson, Connecticut: Interculture Associates.

Spradley, James P. and McCurdy, David W. *The Cultural Experience: Ethnography in Complex Society* (High School Students). Chicago: Science Research Associates.

Prejudice

Photograph Series on Immigration. Culver City, California: Social Studies School Service.

Scapegoating: Impact of Prejudice (Filmstrip). Pinebrook, New Jersey: Dell.
Stereotyping: Master Race Myth (Filmstrip). Pinebrook, New Jersey: Dell.
Seeds of Hate: An Examination of Prejudice (Filmstrip). Pinebrook, New Jersey: Dell.
Weiss, Karel. *Under the Mask: An Anthology About Prejudice in America* (Filmstrip). Pinebrook, New Jersey: Dell.

Ethnic Groups

American Majorities and Minorities (Syllabus of U.S. History for Secondary Schools). New York: The National Association for the Advancement of Colored People.
Family Roots (Slide and Sound Documentary Using Oral History Technique). New York: Park East High School.
Guide to Oral History in the Classroom. Culver City, California: Social Studies School Service.
Handlin, Oscar. *Immigration As a Factor in American History.* New York: Spectrum.
Handlin, Oscar. *The Uprooted.* Boston: Little, Brown & Co.
Hard Times (Tapes). New York: Caedomon Records.
Jones, Maldwyn Allen. *American Immigration.* Chicago: University of Chicago Press.
Kennedy, John F. *A Nation of Immigrants.* New York: Harper & Row.
Krug, Mark M. *White Ethnic Groups and American Politics.* Chicago: Schwartz Citizenship Project of the University of Chicago.
Minorities All. Columbus, Ohio: Xerox Education Publications.
Novotny, Ann. *Strangers at the Door.* New York: Bantam Books.
Robinson, Donald W. *As Others See Us: International View of American History.* Geneva, Illinois: Houghton, Mifflin.
Statue of Liberty National Monument Series (Projects on Immigrants). New York: Statue of Liberty National Monument. 1976.
Story of Eleven Immigrants (Cassette Series). . New York: Moss Communications.
Terkel, Studs. *Hard Times.* New York: Avon.
Terkel, Studs. *Working.* New York: Avon.
Turner, Mary. *We, Too, Belong: An Anthology About Minorities in America.* Pinebrook, New Jersey: Dell
Wheeler, Thomas C., ed. *The Immigrant Experience: The Anguish of Becoming American.* Baltimore: Penguin Books.
Wright, Kathleen. *The Other Americans: Minorities in American History.* Greenwich, Connecticut: Fawcett Publications.

General Teaching Guides and Instructional Aides

Banks, James A., ed. *Teaching Ethnic Studies: Concepts and Strategies.* Washington, D.C.: National Council for the Social Studies.
Banks, James A. and Gay, Geneva. "Teaching the American Revolution: A Multiethnic Approach." *Social Education.* 39, no. 7 (November-December 1975): 461-465.
Culture Contact (Game). Games Central.
Ethnic Studies Teacher Resource Kit. Boulder, Colorado: Social Science Education Consortium. 1975.

For You and Your Students (Listing of Handbooks, Filmstrips and Books). New York: Anti-Defamation League.

Fromkin, Howard L. and Sherwood, John J. *Intergroup and Minority Relations: An Experiential Handbook* (Experiences for Upper Grade Students). La Jolla, California: University Associates.

Gateway: A Simulation of Immigration Issues in Past and Present America (Game). Interact.

Grambs, Jean D. *Intergroup Education: Methods and Materials*. Englewood Cliffs, New Jersey: Prentice Hall.

Harms, L.S. *Intercultural Communication* (Includes United Nations Documents). New York: Harper and Row Publishing.

Hunter, William A. *Multicultural Education Through Competency-Based Teacher Education*. Washington, D.C.: American Association of Colleges for Teacher Education. 1974.

Martin, James J. and Franklin, Clyde W. *Minority Group Relations* (Information on Genetics, Personality Development, and Theories of Attitude Change). Columbus, Ohio: Charles E. Merrill Publishing.

Rauch, Berna. *How Do You Feel: A Guidebook of Selected Activities for Teaching Human Relations* (Activities for Younger Children). Minneapolis: Denison.

Shirts, R. Garry. *Bafa Bafa: A Cross Culture Simulation* (Game for Upper Grade Students). La Jolla, California: Simile II.

Sunshine: A Simulation of Current Racial Problems in a Typical American City. (Game). Interact.

Valentine, Charles A. *Culture and Poverty* (Guide to Ethnographic Research). Chicago: University of Chicago Press.

General Curriculum Guides

Intergroup Relations Curriculum: A Program for Elementary Education. Medford, Massachusetts: Lincoln Filene Center.

Urban Growth: Challenges of a Changing Society (Eighth Grade). New York: New York City Board of Education.

Among the other school systems which have curricular guides and materials for teachers are: *Atlanta, Georgia; Buffalo, New York; Denver, Colorado; Hawaii's Education Department; Houston, Texas; Madison, Wisconsin; Milwaukee, Wisconsin; Minneapolis, Minnesota; Minnesota's State Education Department; Philadelphia, Pennsylvania; Pennsylvania State Education Department; San Diego, California; San Jose, California; and Seattle, Washington.*

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Carlson, Ruth K. *Emerging Humanity: Multi-ethnic Literature for Children and Adolescents*. Dubuque, Iowa: William C. Brown Company Publishers. 1972.

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Davis, Ossie. "The English Language is My Enemy." Smith, Arthur, ed. *Communication, Language and Rhetoric in Black America*. New York: Harper and Row. 1971. pp 49-57

Deutsch, Morton. "Conflict and Its Resolution." Smith, Clagett G., *Conflict Resolution: Contributions of the Behavioral Sciences*. Notre Dame: University of Notre Dame Press. 1971, pp. 240-309.

Ebony. Chicago: Johnson Publishing Company, A magazine about Black Americans, published monthly.

El Grito: Journal of Contemporary Mexican American Thought. Berkeley, California: Quinto Sol Publications. Published quarterly.

Ethnic Chronology Series, 1-20. Dobbs Ferry, New York: Oceana Publications. The individual entries in this series have separate authors. The series include fact books and chronology on a wide range of ethnic groups, such as Blacks, Italians, Dutch, Scandinavians, British, French, Germans, Poles, Irish, Puerto Ricans and other Spanish speakers, Litivans, Chinese, Koreans, American Indians, and Hungarians.

Frank, Allan D. "Conflict in the Classroom." Jandt, Fred E., *Conflict Resolution Through Communication*. New York: Harper and Row. 1973.

Fast, Julius. *Body Language*. New York: Pocket Books. 1971.

Gay, Geneva. "Organizing and Designing Culturally Pluralistic Curriculum." *Educational Leadership* 33 (December 1975): 176.183.

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Grant, Barbara and Hennings, Dorothy. *The Teacher Moves: An Analysis of Nonverbal Acitivity*. New York: Columbia Teachers College. 1971.

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APPENDIX B

THE CONTRIBUTORS

Gwendolyn Calvert Baker is Associate Professor of Education and Director of Affirmative Action Programs at the University of Michigan. Dr. Baker developed and served as chairperson of the Multicultural Program for the School of Education at the University of Michigan. Previously she taught in the Ann Arbor Public Schools. She has written numerous articles about multicultural education and was coauthor of the book, *Teaching in a Multi-Cultural Society*. She serves as a consultant to the National Institute of Education, the Office of Education, State Departments of Education, national associations, and universities and public schools. Dr. Baker is a member of the Commission on Multicultural Education of the American Association of Colleges for Teacher Education (AACTE), the Ethnic Heritage Advisory Council of the National Council for Social Studies (NCSS), and the Association for Supervision and Curriculum Development (ASCD).

James A. Banks is Professor of Education at the University of Washington, Seattle. Dr. Banks is a specialist in social studies and ethnic studies and has written widely in these two fields. Professor Banks is the author of *Teaching Strategies for Ethnic Studies, Teaching the Black Experience: Methods and Materials, March Toward Freedom: A History of Black Americans, Teaching Strategies for the Social Studies: Inquiry, Valuing and Decision-Making*. He was editor of the National Council for the Social Studies 1973 Yearbook, *Teaching Ethnic Studies: Concepts and Strategies*. He has also coedited several other books. He is chairman of the National Council for the Social Studies Task Force on Ethnic Studies Curriculum Guidelines and a member of the Association for Supervision and Curriculum Development Board of Directors. Dr. Banks serves on the Editorial Boards of the *Review of Education* and *Journal of Afro-American Issues*. Formerly an elementary school teacher, he has also served as a consultant to school districts, professional organizations, and universities throughout the United States. He was awarded a Spencer Fellowship by the National Academy of Education in 1973. In 1975 he was appointed by HEW Secretary Caspar W. Weinberger to serve on the National Advisory Council on Ethnic Heritage Studies of the United States Office of Education.

Hansom Prentice Baptiste, Jr. is the chairperson of the Multicultural/Bilingual Education Program Area at the University of Houston. He developed the first doctoral program in multicultural education at the University of Houston. He has authored numerous articles on the education of Black children, on science education and on multicultural education including a booklet entitled *Multicultural Education: A Synopsis*. He has coauthored several modules and media presentations for multicultural education and is now coediting a book of readings in multicultural education which will include his article on the future of the field. Formerly a secondary school teacher, Dr. Baptiste has also served as a consultant to school districts, universities, private

agencies and professional organizations across the nation, as well as to Head Start and CPSES. His scholarly presentations at professional meetings treat such topics as competencies for teachers' curriculum and materials for multicultural education.

Geneva Gay is Associate Director of the Association for Supervision and Curriculum Development (ASCD) in Washington, D.C. Formerly, she was acting chairman of Afro-American Studies and taught at the University of Texas at Austin. She has also taught high-school social studies. Dr. Gay has served as an ethnic studies consultant to a variety of higher education institutions and professional associations and agencies. She has also been the speaker at a number of conferences and workshops throughout the United States. She is a consultant and coauthor of the Scott, Foresman elementary social studies series, *Investigating Man's World*, and has contributed to the books, *Teaching Ethnic Studies: Concepts and Strategies, Language and Cultural Diversity in American Education*, and *Teaching American History: The Quest for Relevancy*. She has also had articles about racism and multiethnic education published in a number of journals.

Raymond H. Giles is Associate Professor of Education and Chairman of the Afro American Studies Department at Smith College in Northampton, Massachusetts. Dr. Giles has served as a consultant to public schools, universities, and U.S.O.E. in the area of multicultural and international programs. Most recently, he completed a study of West Indian children in London schools for which the results will soon be published in a book, *The West Indian Experience in British Schools*. Dr. Giles is also the author of *Black Studies Programs in Public Schools*. He has also served in consultancy positions in Hong Kong, Germany, and England.

Donna M. Gollnick is Assistant Director of the project, "Accreditation Standards for Multicultural Teacher Education" at the American Association of Colleges for Teacher Education (AACTE) in Washington, D.C. She is co-author of *Multicultural Education and Ethnic Studies in the United States: An Analysis and Annotated Bibliography of Selected Documents in ERIC*. Ms. Gollnick was previously curriculum director for an Ethnic Heritage Studies project at Indiana University at South Bend and has taught in public secondary schools.

Carl A. Grant, Assistant Professor of Education at the University of Wisconsin—Madison and Director of the Teacher Corps Associates, is a former classroom teacher and administrator in the Chicago Public Schools. While his major areas of interest are concerned with the many dimensions of multicultural education and teacher education, Professor Grant is currently engaged in research in the areas of teacher-role expectations, teachers' uses of instructional materials in the classroom, and practical constraints of documentation of educational evaluation. He is the author of numerous articles on multicultural education, competency-based teacher education, special education and the culturally different, racism in text materials, and community participation in education. Chairman of ASCD's Multicultural Commission, Professor Grant has been a frequent speaker and consultant to Teacher Corps, U.S. Office of Education, NIE, AACTE, and various public school systems and universities across the country.

Ernest Gurule is director of the Cultural Awareness Center at the University of New Mexico. Mr. Gurule has served as a consultant to the Republics of Venezuela, Colombia, Paraguay, Ecuador and twenty states in the United States in the areas of curriculum, administration, staff training, teacher training, vocational education and rehabilitation, manpower training,

community development, and research. In the past two years he has designed an educational technology component dealing with the education of the "campesion" for the Dominican Republic. Previously, Mr. Gurule taught in public schools and universities and served as a principal and school superintendent.

Jacqueline W. Johnson is Associate Director of the Bureau for Teacher Education and Certification at the Wisconsin Department of Public Instruction. Ms. Johnson was instrumental in the development of the teacher certification requirements in the area of human relations in Wisconsin and continues to be a leader in assisting other states to develop and implement similar requirements.

Nancy Baker Jones, Al L. King, Ronald S. Wilson, Constance A. Earhart, Juan Alberto Rodriguez, and **Delores Perry** are staff members of the Midwest Center for Equal Educational Opportunity at the University of Missouri, Columbia. The Center is a General Assistant Center that serves school districts in Missouri, Kansas, Iowa, and Nebraska. They provide assistance to school districts on problems associated with desegregating including the training of teachers and administrators for multicultural education.

Manuel Reyes Mazon is Director of the Institute for Cultural Pluralism and Associate Professor of Elementary Education at San Diego State University. A former teacher and principal, Dr. Mazon has also worked at the Bureau of Indian Affairs as a curriculum specialist and as a program specialist for the Southwest Region of Teacher Corps. He is editor of *Mexican American Education: An Emerging Design*. Dr. Mazon has also developed instructional modules for oral language assessment training and the teacher training model, "Community, Home, Cultural Awareness and Language Training (CHCALT)." He has presented a number of papers concerning the education of Mexican American and American Indian students at universities and conferences.

* **Charles I. Rankin** is Director of the Midwest Center for Equal Educational Opportunity at the University of Missouri, Columbia. Previously, he directed the Preparation Retraining Institute for Developing Educators (PRIDE) at Kansas State University. He was also Director and Program Development Specialist of the Cooperative Urban Teacher Education (CUTE) Program of Kansas. Dr. Rankin often serves as a consultant in the area of desegregation, race relations, and multicultural education. He has been a resource person for various national organizations, higher education institutions, and public schools.

Harry N. Rivlin is Dean Emeritus and a Professor of Urban Education at Fordham University. Previously, Dr. Rivlin was Director of the Leadership Training Program for the federal Training Teacher Trainers (TTT) project. The TTT conference on Multicultural Education resulted in the publication, *Cultural Pluralism in Education: A Mandate for Change*, which Dr. Rivlin coedited. He has been a consultant to various national groups and has taught and been an administrator at several colleges. He is currently a member of the Board of Trustees of the Bank Street College of Education and is the director of the Multicultural Educational Component of the New York State Teacher Corps Network. Dr. Rivlin is the author or editor of a dozen books and half a dozen pamphlets. He has also written numerous articles for professional journals, yearbooks, and books edited by others.

* Dr. Rankin was a consultant at the Leadership Training Institute and contributed to the paper, "Case Study: Multicultural Education Training for Teachers," which is included in this book.

APPENDIX C

NATIONAL ADVISORY COUNCIL AND COMMISSION ON MULTICULTURAL EDUCATION

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